

# ROSICRUCIAN DIGEST

1959  
OCTOBER  
35¢ per copy

## The Eagle's Nest

An encounter between  
man and bird.

▽ △ ▽

## Comprehending the Incomprehensible

Our illusions of  
reality.

▽ △ ▽

## A Dying Era and Its Implications

Is creation completing  
itself?

▽ △ ▽

## Featuring:

- Mysticism
- Science
- The Arts

▽ △ ▽

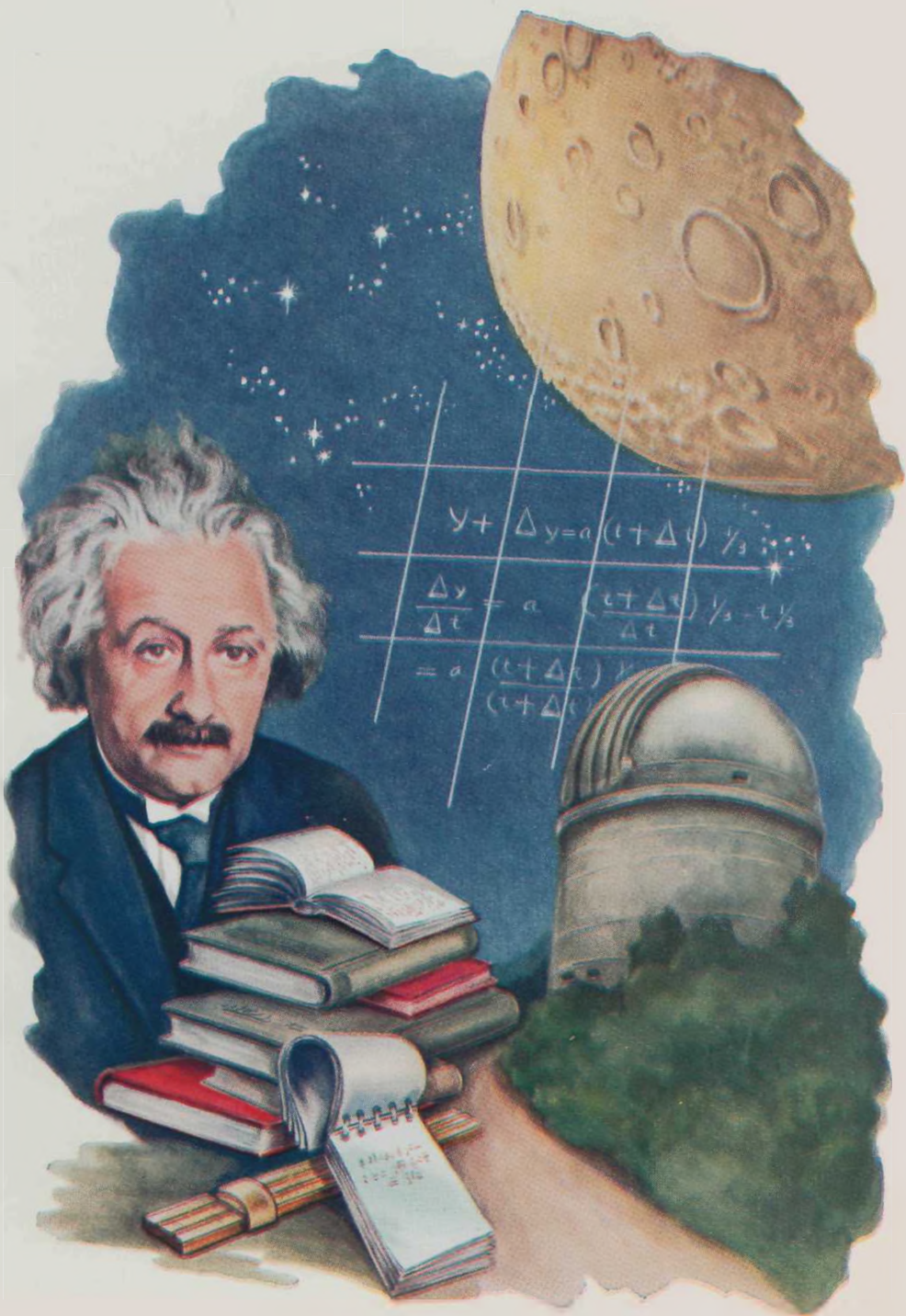
## Next Month:

Spirituality in  
Earthly Life

▽ △ ▽

## Cover:

The Cosmic Age







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SAN JOSE, CALIFORNIA



(EACH MONTH THIS PAGE IS DEVOTED TO THE EXHIBITION OF STUDENT SUPPLIES.)





#### **BRAZILIAN GRAND LODGE OFFICERS**

Above are seen Maria Moura, Grand Secretary of the A.M.O.R.C. of Brazil and José de Oliveira Paulo, Grand Treasurer. These two dynamic officers direct the administrative staff of the Grand Lodge of A.M.O.R.C. in Rio de Janeiro, Brazil. In the relatively short time since the Grand Lodge of Brazil came into existence, it has considerably expanded the Rosicrucian activities throughout Brazil. At present the Grand Lodge of Brazil is preparing to erect a large and beautiful building to accommodate its growing activities.

*(Photo by AMORC)*





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# ROSICRUCIAN DIGEST

COVERS THE WORLD

THE OFFICIAL MAGAZINE OF THE WORLD-WIDE ROSICRUCIAN ORDER

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Rosicrucian Park

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## *The Purpose of the Rosicrucian Order*

The Rosicrucian Order, existing in all civilized lands, is a nonsectarian fraternal body of men and women devoted to the investigation, study, and practical application of natural and spiritual laws. The purpose of the organization is to enable all to live in harmony with the creative, constructive Cosmic forces for the attainment of health, happiness, and peace. The Order is internationally known as "AMORC" (an abbreviation), and the A.M.O.R.C. in America and all other lands constitutes the only form of Rosicrucian activities united in one body. The A.M.O.R.C. does not sell its teachings. It gives them freely to affiliated members together with many other benefits. For complete information about the benefits and advantages of Rosicrucian association, write a letter to the address below, and ask for the free book, *The Mastery of Life*. Address Scribe S. P. C., Rosicrucian Order, AMORC, San Jose, California, U. S. A. (Cable Address: "AMORC")

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# THE THOUGHT OF THE MONTH

## DISCOVERY OF SELF

By THE IMPERATOR



HAVE you ever thought that most of us are really strangers to ourselves? The face we see each day when we look into the mirror seems quite familiar to us. Yet, no matter how old we are, there are elements of ourselves that we never really know. Each of us has had inclinations, urges, which are puzzling to us. In fact, these strange impulses sometimes shock us. Dissatisfaction in life is often due to our inability to give rational expression to these latent incomprehensible impulses.

To use a homely analogy, these inclinations are like having an itch that you cannot scratch; in fact, it is more like not even being sure *where* the itch is. The crude attempt of many individuals to adapt unrelated ideas to their mysterious inclinations, by way of explanation, is what often prevents them from attaining personal happiness. In other words, having these unfamiliar feelings, they try to find some idea to give them meaning and often it is an erroneous one.

Karl Jung, noted psychologist, in his works frequently refers to what he calls "individuation." He means by that word the *whole* of the individual. Ordinarily, we think of our ego, the self of which we are conscious, as being quite complete. The ego seems to represent all of our emotions, our conceptions, our ideas—in fact, the entirety of our consciousness. But we must learn that the ego, the conscious self, is *not* the whole of the individual. There is far more to each of us than we realize. Probably there is far more than we even suspect.

As Jung points out, our strange longings and impressions are very definitely a part of our being. They are the *unconscious* processes of our entity. They are not part of the ego of which we are objectively aware. For each of us, then, there is a vast world within the world of which we are familiar. It is like a stage upon which two acts are occurring simultaneously. The acts are separated by a curtain, and the performers on each half of the stage cannot see the other actors. One half of the stage faces the audience—it faces that which, for analogy, we may call the *world of reality*, the outer world. The other or rear half of the stage, behind the curtain, we may call the unconscious. The performers of the unconscious, or that section behind the curtain, are the vague impulses or sensations which we feel at times. These backstage actors are not content to remain there. They are forever trying to find some way to come around that curtain and get out in front to face the world of reality.

There is no plenary or full life for any of us until the undiscovered selves of our being are brought to the fore. In each realm of man's complex nature there is a specific role which self should play. In other words, each part of our nature is adapted to one particular expression of self. The self, therefore, cannot be the same under all conditions. We know that an actor cannot assume exactly the same personality in every play. The actor must adapt himself to the demands and variations of the script, the character of the cast.

Your self is a composite. It is made up of a number of lesser selves, that is,



aspects of a single self. Some of these lesser aspects or characteristics are quite familiar to you. However, there are other elements of self which remain vague and are perhaps definitely unknown to you. Consequently, each of us has hiatuses in our conscious lives. These constitute gaps in our personality. It is at those times that we truly feel like strangers to ourselves. It is because the normal self does not feel at ease. This means that the normal self cannot meet some requirement of living. It feels inadequate. To use a common expression, some of us very definitely become, and unwittingly so, square plugs in a round hole.

It is incumbent upon everyone to fully discover himself. This discovery is not necessarily mysterious and it does not require esoteric rites for accomplishment. It consists simply of exposing ourselves to a variety of different objective and subjective impressions. Then, after that exposure, one must thoughtfully note his reaction to the stimuli he experiences. He must determine whether those experiences satisfy him, whether they gratify the amorphous yearnings which he has.

Talents are an excellent means of self-discovery. Have you ever given any thought to the nature of talent? Poets and others have made it appear as a divine gift of the gods, as though talents were a "mantle descended from heaven." That may be a romantic way of presenting the nature of talent, but it is not factual. Talents, as certain of our aptitudes, are presumed to be particularly due to a unique development of the association areas of our brain. One individual may be more responsive to a particular set of stimuli than another; therefore, such a one develops or displays a talent. Why there is this particular sensitivity manifest on the part of some individuals and not others has not yet been thoroughly understood, though many theories, including the one of the association area, have been advanced. An example of this congenital sensitivity is the exceptional memory which some persons have for faces. The ease with which some persons learn languages is also an example of this sensitivity; we call such individuals natural-born linguists. Some respond

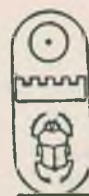
far more readily than others to music and various forms of art.

Heredity may also be partially responsible for talent. This does not mean, however, that a child directly inherits his parents' particular talent. A child may be very sensitive and show responsiveness or talent but in quite a *different* form from that of the parents. For example, the father and son may both have aesthetic qualities. The sensitivity of the father may manifest in response to auditory harmony—a love of music and a natural proficiency in that art. On the other hand, the son may express an urge for harmony in visual forms, such as symmetry, proportion, balance of mass and color. The son may, therefore, display a love for sculpture and painting, but with no special talent for music.

Some talents, as we know, make themselves known very early in life. When we expose ourselves to certain experiences we find that they gratify the latent side of our nature. We discover that those experiences bring us a particular joy. Naturally, we are inclined to pursue such acts and seek out such experiences. In other words, we *cultivate* what becomes a talent. If each of us were to confine ourselves to a particular restricted environment, we would limit the expression of our being. Many talents which are lying dormant, or which we experience only as vague urges, would never be known. In such an event, the *undiscovered self* is kept backstage, behind the curtain. It continuously waits for a chance to be seen or heard, a chance which we never give it.

### **Theatres of Expression**

The discovery of the whole self may be reduced to a practical system. First, it is necessary that we recognize that there are certain general theatres or aesthetics for the expression of self. In other words, self must be directed into numerous channels. The most obvious of these theatres is our physical experiences—what we nominally call the *objective self*. It is essential that we realize that the body is a very necessary vehicle for the conveyance of all the characteristics of self. Without the body, self would never be brought into con-





tact with life. There is nothing unwholesome in the enjoyment of physical living. We have a right to enjoy good food and physical pleasures as a part of physical living. Common sense tells us the purpose of the pleasures of the body. These pleasures serve the appetites and the appetites serve the body.

These pleasures are nature's way of persuading us to fulfil our necessary functions. If we did not find these functions enjoyable, we would perhaps deny them to the detriment of our physical existence. There is a logical way to approach this physical side of life. It is to make sensual pleasure only a motivation for proper care of our natural functions. Physical pleasure should never be made *positive*, that is, such pleasures are not to be sought for *themselves* alone.

With such an approach to physical living one is not likely to have wrong interpretations of the objective life. One would not be inclined to impose the impulses of his other selves upon his physical nature. Many persons ruin their health, not because of an over-indulgence of physical pleasure, but rather by their imposing restrictions on their normal living by confusing their natural desires with spiritual idealism and false moral standards.

Another great theatre for the expression of self is the *psychic*. In this regard we mean the spiritual and moral inclinations. Such constitutes the technique of what we ordinarily call "the consciousness of the inner self." In this theatre of the psychic powers must also be included *intuition*. By intuition we mean that subtle, unlearned knowledge which comes to the fore of consciousness. An example of the suppression of self is the individual who fights against his own moral will. He does not permit himself to be moved by those psychic impulses which he feels and which he knows inwardly to be right and noble. It is because he is either ashamed of such impressions through ignorance, or he prefers not to act in any way contrary to custom, his environment and his associates. There are some men who think it effeminate and even weak to reveal any dislike of vulgarity. They go out of their way to try to hide from others what they sense as their own inner guidance. Such persons fail to

rely on intuition as opposed to mass conformity or common conduct.

The unfortunate men and women who suppress the other aspects of self go through life feeling and actually being miserable. They are cognizant of the fact that there is another kind of self but, for a variety of reasons, prefer to keep it under the cloak of obscurity.

Still another theatre of expression is the emotional nature. We here have particular reference to the aesthetic qualities which each of us possesses to some degree. If one continually surrounds oneself with things or conditions which make sensuous appeals *alone*, he is submerging his aesthetic qualities. The aesthetic self responds only to the finer vibrations of our environment. The more delicate sensations such engender are debased by the coarse gratifications of the appetites. These gross sensations that appeal to our lower nature submerge our finer responses to, for example, the more delicate harmonies of sound and form.

It is necessary that we expose ourselves to a cultural and aesthetic environment at least periodically. Unless we pursue such interests to some extent, we never gratify our aesthetic yearnings. Some of these strange feelings which we have are really the desire of the aesthetic self to be expressed. Many persons try to force from some other aspect of self a satisfaction, as a substitute for denying the aesthetic nature. As a result, they still feel dissatisfied and frustrated. We must learn that one aspect of self cannot serve in *all* the theatres of our nature.

In the normal course of living, the average person uses but a portion of his intellectual powers. Even those persons in the professions with an excellent academic background are often mind-bound by the dogma, the particular technicalities of their training. The intelligence needs a stimulus; it needs to be occupied by new and challenging experiences. In fact, it becomes atrophied if confined to one channel of activity or thought. Unless the mental pursuits are permitted to range over wide interests, life becomes monotonous. Reasoning and abstraction are personally deplored by most people. Due to a misunderstanding, they think of rea-



soning as being a labor, a grueling and dull task. This indicates that their intellectual self and their reasoning powers have not been excited by proper ideation.

Our reasoning is accelerated by emotional appeals. Our becoming enthusiastic removes the labor from thinking. The mind flows easily in the direction of our interests. Thinking and reasoning in channels that satisfy the emotional self is necessary. The emotional stimulus electrifies the mind, and it generates new ideas. Each of us, then, must pioneer new fields. We do not mean to imply that each must originate entirely new concepts, but rather must precipitate the intellectual self into channels of thought which, to him at least, are new.

There are many persons who at one time thought that philosophy must necessarily be a very dull study. The reason for this was that they knew the subject only *by name*. They had never experienced it as a collection of thrilling concepts, of daring ideas. They never looked upon it as a mental adventure. Yet those same individuals, when engaged in discussions which concentrated on philosophical topics, would become most enthusiastic. They would, in fact, contribute much to the conversation. Later, they would be surprised to learn

that those same appealing subjects constituted one of the formal topics of philosophy. To discover your true intellectual self, you truly have to be an *explorer*. You have to roam down avenues of different thought. You will find it very rewarding, however. Your mind, led into intellectual pleasures, will expand accordingly.

At Rose-Croix University, for example, which is conducted by the Rosicrucian Order, AMORC, there is a rather unique objective. Most of the students are mature adults who have already well established themselves in various professions and lines of business. They do not attend the university to prepare for a career. It is true they do attend to become more proficient in some branch of knowledge. But the Board of Directors and the faculty of the Rose-Croix University are more concerned that the student expatiate the self—not that he merely learn a subject well. They are interested in his learning to grow from within. It is the purpose of Rose-Croix University that the student, *through its teachings*, cease to be a stranger to himself. It is desired that he discover the other selves through contact with different branches of knowledge. Anyone, through such discoveries, becomes more fully alive, more fully responsive to life.

See August issue for complete directory of all Rosicrucian Lodges, Chapters, and Pronaoi.



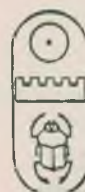
## THE LITTLE THINGS THAT COUNT

Nothing is so important to the happiness and success of any occasion or movement as the little things that go to make it up. Little drops of water cause mighty floods to come; and little AMORC seals can bring a flood of recognition to the Order's work. And it takes so little of your budget and so little of your time to stamp these stickers on your Christmas mail. Their bright red-and-gold coloring will stand out in happy testimony to your efforts in spreading the true Christmas spirit. Time is short, so order soon. Only 60 cents (4/6 sterling) for a large package of 100 seals.

### ROSICRUCIAN SUPPLY BUREAU

Rosicrucian Park

San Jose, California





# The Eagle's Nest

By WILLIAM B. PLATT

IN the eagle country, you may see old Chak-Chak, the Bald Eagle, spiraling lazily in great circles, or driving like a jet into the far distance — seldom any closer. He is king of the upper air. Chak-Chak's kingdom was in the "Fools Inlet" section of southeastern Alaska. It was here I had the thrilling experience of meeting the royal eagle family, almost face to face.

One day, while salmon fishing, I carried a dozen of the great silver fish up to an open glade and scattered them around. Then, after making a rough platform in a Cedar tree, I settled myself with notebook and camera.

Soon I had visitors: two bobcats, a little white ermine, and a great black bear came to feast at my table. It was late in the afternoon before old Chak-Chak dropped down, folded his wings and looked around. Promptly the animals made respectful way for him. He then hopped over to one of the fish and, clutching it firmly in his talons, shot up with it into the air.

The sides of The Inlet were mountain walls, rising two hundred feet straight up from the water. Even as I watched, Chak-Chak curved downward and settled out of sight. I knew that his nest was not far away.

The next morning, strapping on my Colt and slinging the Kodak over my shoulder, I stepped into my dugout canoe and paddled down the Inlet, keeping a sharp lookout for the nest. Soon I saw it. Many years before, two little seeds had found lodgment in a crevice a hundred feet up the face of the rock and had grown into great trees—a cedar



and a spruce. Up near the top of the spruce was what I was seeking, "Chak-Chak Illahee," the Raven Indian's term for the eagle's nest.

With the help of my binoculars, I was soon convinced that the parent birds were not at home. Immediately, I found a crevice into which I drove an iron spike, tied the canoe, and started to climb the face of the wall. A crevice here, a rooted tree-let there, a projection yonder, offered toe and finger holds and I was well on my way upward. Soon I could see two little heads craning

over the edge of the nest. I hurried my climbing and was about six feet from the trees, when the stillness of the wilderness was broken by the most nerve-shattering scream I had ever heard.

Worse than the howl of the timber wolf or the screech of the mountain lion is the scream of the bald eagle. It tore my gaze up the Inlet. There was Chak-Chak, coming with the speed of a train and voicing that unearthly, paralyzing cry. Since then, I have wondered many times, was it intuitive perception that made him come back? He had not been in sight when I started my climb and, certainly, the little eaglets had made no outcry. The sixth sense must have warned him that all was not well at his home, and here he came—an avenging thunderbolt.

I hung like a fly on a wall. The water a hundred feet below; the trees and safety a scant six feet above me. Frantically, I reached for a handhold and barely succeeded in grasping both hands around a little spruce seedling, when he hit me.



In his anger he miscalculated his speed and missed me with those great curved talons that would have torn me to shreds, but he hit me with his body. The impact tore my foothold loose, but I clung desperately to the treelet, and it held firm. There I swung by my arms like a great pendulum—below me the water.

Fortunately, the blow must have also stunned the eagle; he fluttered away, down toward the water. Anticipating his return to attack, I struggled to the haven of the trees. Crowding in behind them I stood trembling and recovering my breath.

The cries of Chak-Chak had summoned his mate, and compared to her rage and the fury of her attack, what I had experienced from Chak-Chak was mild. She swooped at the trees time after time, and throwing herself over on her back, struck at me with her claws, trying to reach behind the trees to tear me. Meantime, she kept up the terrible screaming that sent cold shivers down my spine. I was indeed thankful that I had not been hanging to the face of the cliff when she appeared.

From my refuge behind the trees and with the cliff at my back, I watched her wear herself out, as I regained my breath and composure. On various occasions in the wilderness, I have found that the human voice has a peculiar effect on the Wood's People. Steward Edward White, the noted explorer and author, once told me that during his three-year study of the great Brown Grizzly bear of Alaska, he was charged eleven times by the huge beasts. He said, "In all but two cases, I talked myself out of trouble." Hopefully, I began to talk to the eagles, trying to quiet them.

"There, there now. There's no use in getting so excited and wearing yourselves all out," I said soothingly. "I'm not going to hurt you—or the little fellows. All I want is a picture of you all. And I'm going to get it, too. You can't stop me now," I added positively.

Did my voice make a difference or did the eagles realize the hopelessness of their attack? They stopped swooping at me and circled off up to the nest. When that happened, I began to climb the Cedar tree so as to get above the

nest in the spruce and take pictures down within it.

The huge nest had a foundation of large sticks and a top of smaller branches. The nest was about three feet across. Eagles mate for lifetime and use the same nest year after year, repairing it as needed. This one had, evidently, been used for many years.

I remained quiet, taking pictures of the eaglets. The parent birds wheeled overhead in great, sweeping circles. They were calm now, but anxious and keeping a watchful eye. Presently, the mother bird lighted on the edge of the nest farthest from me, and the youngsters crowded up to her. She preened them—her great, cruel beak now gentle. She resembled a mother cat licking her kittens.

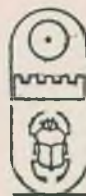
Then a most thrilling thing happened. Old Chak-Chak dropped into my Cedar tree, on the opposite side of the trunk and about eight feet away. As he folded his wings, he looked into my eyes, with his great amber orbs, and seemed to say, "Well, I can't understand how you did it. Nothing like this has ever happened before. But we can't seem to be able to do anything about it." Then he glanced from me over to the nest and back again. Clearly, he was saying, "But you won't harm the little fellows, will you?"

I never knew how long we sat thus. The five of us quiet now; the cliff at our back; the glory of the Inlet below; the peace of the wilderness around us.

After a long time I started down again. At my first move, the mother bird wheeled off into a circle, returning at once to the nest. But old Chak-Chak did not move. I like to feel that somehow I put over to him the fact that no harm would come to him, or his.

For my part also, I had the feeling that they would keep the truce. All that long way down the face of the cliff, the eagles had me at their mercy, but they sat quietly and watched me go. After I untied my canoe and paddled away, I looked up. They sat as I had left them, looking down at me. Moved by a strange feeling, I stood up and waved to them, as to any other friends at parting.

The next few days I spent much time lying on my back in my dugout





canoe, with field glasses fixed on the nest. The little eaglets were just about full-fledged, and I wanted to see them trained to leave their nest.

One day an eaglet was missing, and although I searched the walls of the Inlet, I found no trace of him. The other one, evidently less bold, was still in the process of being trained to use his wings, and the parents were having a hard time.

Chak-Chak was sitting on the edge of the nest with the little one beside him. Junior was humped up, evidently in a sullen mood, and with his head hung downward. Dad was giving him a lecture and I could almost hear him say, as he hopped into the nest and back again to the edge, "Now watch this once more and see how easy it is. First, spread your wings so," he stretched his great vanes to their full four-foot spread. "Then, simply lean over and fall off—like this." He glided off with no apparent effort, and, after making a sweeping circle, came back to alight on the edge of the nest again.

"Now you try it. Your wings are full-feathered and will hold you up." The little fellow dutifully hopped to the edge and started to spread his wings. But the long look down to the water below was too much for him. He quit cold, hopped back into the nest, and resumed his humped-over attitude.

I knew just how he felt. On my visit up to that same nest, the drop down to the water looked like a thousand feet.

However, Chak-Chak apparently had no such sympathetic feeling, for he gave every evidence of displeasure. He left the nest and planed down to a Fir tree at the edge of the water. As he lighted, he slapped his wings together with all the eloquence of a slammed door. Dad was plainly disgusted.

Mother appeared just in time for this demonstration, and apparently appreciated its full meaning. She lighted on the edge of the nest and pulled the youngster up to her, preening his head and neck with her curved beak. I could almost hear her saying, "What's the matter, son? Dad been giving you a rough time? Well, Dad's right. You must learn to fly and get out on your own." So, she got him up on the edge

of the nest again and it seemed as if her pep talk would work, for he appeared steamed up to give it a try. He spread his wings and rocked back and forth. I could almost hear him saying, "One for the money, two for the show." Then, "Oh heck, I can't do it," as he settled back again.

Mother tried different tactics. She slid off the nest and planed down to a tree near the water where she had evidently cached some fish in the crotch of the tree. With food in her beak, she hovered near the edge of the nest, supposedly letting junior see and smell it. He reached out as far as he could, several times nearly losing his balance. But always, he pulled back before falling off.

It was plain that her trick was not going to work. Then came the climax. A climax so swift and dramatic as to be breath-taking to both junior and me. Dropping the fish, mother wheeled directly over the nest, and about twelve or fifteen feet above it. Then, with a piercing scream, that electrified the youngster, she dove directly at him, knocking him off into space. Desperately, he flapped his wings two or three times. Then he quit trying. With folded wings, he was dropping like a stone, down toward the water.

Mother had been waiting for just that to happen. With a swift swoop, she was under the youngster, staying his fall and bearing him up on her back. She waited until he got his breath, then dropped from under, leaving him flapping lustily again. Three times she did this. Finally he got the trick of it and was able to flap to the tree where Dad sat watching. As mother and son lighted on a limb, Chak-Chak dropped down to them, and if ever a youngster had a fuss made over him—this one did.

The next time I saw the eagle family, they were jetting down the Inlet, parents and youngsters equally at home in the air.

Afterwards, I found that Moses, thousands of years before me, must have had the same experience for, in Deuteronomy 32:11-12, he wrote, "As an eagle stirreth up her nest, fluttereth over her young, spreadeth abroad her wings, taketh them, beareth them on her wings, so did The Lord lead Israel."



# Children In Trouble

By B. L. BURDITT, M. D., F. R. C.

THE child who has been in trouble becomes a marked individual. Unfortunately, here it is often the adult who is at fault. The materialistic attitudes of the average person—whether it be the man on the street, the scientist, or the teacher—sooner or later fall into a fixed pattern. These thought patterns are due to the unevolved condition of the adult mind.

Automatically the child is labelled—at first mentally or in the thought realms. Thought causes action. After arriving at a conclusion on the mental or thought plane, adult actions develop a pattern. The adult has not, as one who judges should, weighed each case, coming to no conclusions without first seeing for himself. He has accepted what the "grapevine" has told him.

The child is driven downward further and further, like a nail in a piece of wood, by warped adult attitudes. He tends to lose his creativity when he feels that nothing gets better, that he cannot improve anything, that his daily life is controlled by pressures, and that everyone's actions only echo his own anxiety and despair. No youth in a situation of this sort is beyond reclamation. The prostituted condition of the adult mind has caused his dilemma; his frustration and anxiety have driven him deeper and deeper; and the natural reaction to such attitudes is retaliation. Often adults also live by the sword of retaliation; however, they are but monstrosities who have grown physically, not emotionally.

Adult attitudes and actions—as reflected in their auras, thought patterns,



intolerances—account for a very high percentage of our youth delinquency. It is the effect of today's materialistic mind which has not evolved appreciably in the past eight thousand years, according to history. The changeless values of spirit, the pursuit of truth and tolerance, the practice of *love*—which should have nourished the great pages of history—do not seem relevant to an age steeped in science, deserted by religion, and deprived even of humanistic ideals. We seem to

have reached the height of irresponsibility, yet the child is defenseless, for he knows not what forces, what conditions, are confronting him, and in which direction he is being forced.

However, he has one thing in his favor. History tells us that all those who choose to rule by force without reasoning will finally come to their doom. The Pharaohs, the Caesars, and the Hitlers tried force and failed. Yet, intolerance is so prevalent that the average young person in trouble will be continually harnessed in the struggle against suspicion as to his actions. The child does not know it is not what a man says that counts, nor that hurts, but what he thinks that creates the unfavorable condition for the labelled delinquent. If men would cease being wolves to one another, and if human beings would at length learn what they now improperly call *humanity*, then these unfortunates who have taken one bad step (most often in ignorance) would be helped and shown the right path to freedom and normal adjustment. (Continued on next page)





The parent, the doctor, the lawyer, the man on the street, the principal, the teachers, are to blame for 90 to 95 percent of childhood and teen-age delinquency, not because of viciousness, but because of their unevolved condition, their blatant ignorance. Put one of these intolerant, unevolved individuals in a position of power—such as president of a school board, or superintendent, or principal—and let a child be marked by one of them, and that child is on crisis road until moved from their influence, or the culprit either dies or is removed from office, because to continue spells the child's doom.

Again, it is not viciousness; it is ignorance and lack of compassion, knowledge, and wisdom of how to help. If the average person doesn't know how to tackle such a problem, he "saves face" by labelling the child *delinquent* and thinking no more of it. To do anything else would require his time, study, energy, expenditure, and—worst of all and the most painful—the mental torment and drudgery of having to think.

We must tread another road in dealing with human relationships. Modern psychiatry tells us that it is useless to become furious at those individuals who behave stupidly and wickedly. Instead of losing our tempers, we study the reasons for their behavior. Indignation against wrong is what we are discussing and indignation against wrong is better than indifference to wrong. If we don't like the situation, we should do something about it.

Most of these problems would be solved if they were treated with gentleness and compassion. If we disagree with our opponent (in this instance, the child), that is not justification for destroying him. If he is blind, we should help him to see; if he is lame, we should help him to walk; if he is sick, we should make an effort to have him healed. The sense of justice must be awakened in him; that is, he must be shown that we adults are *just*. Then what is good in him will unite with what is good in us. The first step we should take is to look upon children as young adults whom we can help to become people such as we hope we ourselves are—anxious to *lead* quiet, respectable lives. Their energy, their

thinking, must be properly guided.

We shall then realize that the child's success in life will be the measure of our success. If we were blameless, we could then *judge* others, but we adults are *not* blameless. We only satisfy ourselves with dispensing advice and in indulging in self-righteous warnings. If we wish to correct the situation, which we ourselves are responsible for, the flame of social reform should burn in our hearts, bringing the light of a new, happy, unfrustrated life into the minds and hearts of these children.

We should *not* present the child always with his shortcomings, because this does not help him; it depresses and frustrates him. We must present to him his own higher and nobler side. Any other approach leads to despair, and the weapon of retaliation against an enemy that he cannot see.

The young delinquent is such because he is retaliating against his peers, but his peers were the first to be delinquent or the child would not have acquired that label. In other words, adult ignorance causes most of the cases of delinquency. No one, not even a six-year-old, respects ignorance; and sensing it, he retaliates against it. To abolish delinquency, we must remove the conditions that lead to it. If the adults had a *true love* of mankind in their *hearts*, a desire to *help* others to *help* themselves, there would be no trouble-making children.

The final answer, as it now appears in our state of evolution of the mass consciousness of mankind, may be summed up in the following manner. We should discipline our children. Discipline if you will trace the lineage from its original word stem, comes from the word *disciple*, meaning "one who is taught." We must discipline our young people. First, how do adults teach or discipline themselves? If we can find the correct answer to this question, we shall then know by our own experiences how to discipline our offspring, or those of other people over whom we have authority.

The answer is then simple in its final analysis. We discipline by *leading*; that is, by *living* that which we teach. By living our disciplinary teaching, we establish an ideal in the consciousness of the child.



## Pointed Reminders

- Probably the simple facts about health are that all of us form bad dietary habits when we have young stomachs, and continue in them when our stomachs show the natural wear of long use. Stomachs weaken, as do eyes; but we cannot buy spectacles for our stomachs.
- Occasionally I hear a mean thing that has been said about me behind my back. And, as a rule, there is something to it.
- A rich man usually has poor kin to keep him humble.
- This is the year you expected so much of last year.
- If a loafer is not a nuisance to you, it is a sign that you are somewhat of a loafer yourself.
- If a man shows a disposition to provide for his old age, don't discourage him by saying he is stingy.
- The average man's judgment is so poor he runs a risk every time he uses it.
- As you become older, gradually accustom yourself to neglect.
- If you are careful of your conduct, and of your health, you have cheated the devil. It is the only cheating that is fair.
- It is mercy, not justice, you need.
- I usually think I am better than the people who are trying to reform me.

By E. W. Howe

—from *Morrow's Almanack* for 1928



## The Great Adventure

Anticipation of what is to come and memory of things gone by are the causes of most joys and sorrows. Most of our waking moments are occupied by one or the other of these, and true fulfillment in life is experienced when the ideal of anticipation becomes the reality of memory—when both anticipation and memory share a common perspective.

Such a harmony between conceptions and ends permeates Rose-Croix University. Here the anticipation of attendance—the thrill and excitement of it—are equally matched by the memories which linger on, months after the event!

The anticipation is of new avenues of thought; of compatability with other people of like purpose; of a pleasant environment filled with hope and aspiration; of lasting achievements in subjects of your choice.

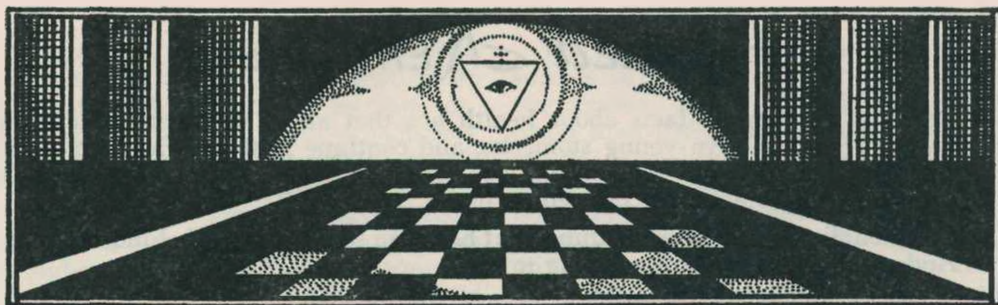
The memories and outcome are the same: a whole new train of thought on which to dwell each day—new friends from every part of the world—memories of shaded lawns, modern classrooms, cultural exhibits, a well-equipped library—and most of all, a host of answered questions to give you new confidence in the months ahead.

Make plans now to participate in one of these great adventures. The 1960 term of Rose-Croix University begins June 20—ends July 9. The tuition fee is nominal. Write for the free explanatory booklet, *The Story of Learning*. Address: THE REGISTRAR, Rose-Croix University, Rosicrucian Park, San Jose, California.

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## A Dying Era and Its Implications

By MARTHA PINGEL, Ph. D.



THE questions of man's first venture into outer space, what he will find there, and how he will cope with what he finds, used to belong to the realm of science fiction and fantasy, but today, they are on the minds and in the hearts of a greater part of the world's population. From the frivolous use of the conquest of space in modern advertising to the serious contemplation of the data being accumulated by scientists in rocket and missile programs, the question remains the same: What is the Space Age going to mean to man in terms of his life, and his attitude toward life—his beliefs and acceptance or rejection of what he considers the truths of the past?

That our venture into space will produce great changes in man's thinking is not an idle prediction. We already know how the skeptics who said that man would never be able to penetrate the outer atmosphere, not to mention putting artificial satellites into orbit, have been disproved and have had to revise their preconceptions. We already know that many of the conveniences we now take for granted, the conveniences which enable us to travel from one end of the globe to another within hours, and to talk with one another instantaneously, were first disbelieved, then accepted, and that they have altered our thinking considerably. People only two centuries ago were barely neighbor-conscious, if at all conscious of events outside their own families.

Only a century ago, people expanded their horizons beyond their own immediate neighborhoods and became nation-conscious, and from there, hemisphere-conscious. We still have a number of citizens in all countries who do not and will not think beyond the confines of their own immediate surroundings, or nation. Yet today we are becoming more world-minded—perhaps a little behind the times, in view of the fact that we will soon need to expand our horizons even farther.

The impact of our shrinking world on our values and beliefs is almost unbelievable. The more interchange there is between people, cultures, societies, the more modifications and compromises have to be reached, in evaluating our behavior and customs against the behavior and customs of others. We tend to fear what we do not understand, that which is strange to us—and what we fear, we cannot love. Hatred is born of ignorance, of narrow-mindedness, or, to use a quaint term, of our inner provincialism.

The familiar gives us security; our habit patterns, our cultural and social patterns make us feel we "belong"; we do not have to shift for ourselves. When these patterns are challenged, whether by social interchange with people who do not share identical ideals, or by scientific discoveries that upset our old way of thinking about the world and its people, it disturbs us, for we sense in this challenge a form of mental upheaval that is anything but comfortable. The thinker, the philosopher, the mystic, are accustomed to these upheavals,



and recognize them for what they are—the birth of new knowledge. But to the majority of us, the experience is painful and humiliating. The course of history shows us that eventually the new becomes the old; what is unacceptable and shocking today, becomes acceptable and commonplace tomorrow.

In the area of belief, particularly religious belief, man has always tended to be dogmatic. It was religion of a traditional sort which proclaimed the earth as the center of the universe and man as the ultimate creation. Early religious dogma exiled and condemned men for daring to suggest that the universe did not revolve around the earth, and that man might one day be confronted with the fact that he was not the end of evolution but only a step in the over-all creation. "Man is the measure of all things," said Protagoras to Socrates, and in a sense this is so. But many took him to mean that all things exist solely for man and because of him. This basic egocentricity, this psychological need to feel important, is difficult to surrender. Those who uphold it maintain that this very egocentricity is what gives man his dignity; in removing it, they say we are removing his birthright.

But what is man's birthright? A body, a mind, a soul; a place in the world which he must find *for himself*; a job he must do *for himself*; a mind he must fill with knowledge to assist him in reaching the goals *which he must determine for himself*—in short, man's birthright is not the earth, nor the heavens, or any physical, material, or mental thing. His is the right to develop, to grow as nature intended him to. His birthright is the right to earn, through his own efforts, the things he would now claim for no effort. Man does not stand apart as Man until he works for this right.

Emerson, in a speech to the Phi Beta Kappa Society, criticized man for being a part rather than a whole, for being a foot, or an arm, or a hand, or an eye; incomplete and unhappy because of his narrowness of interest, his narrowness of outlook. Man should become *Man Thinking*, *Man Working*, *Man reaching out beyond the stars*, and not working man, thinking man, the foot, and the brain. Most people are so rooted

to their routines, on the average, that they seldom see change until they are living in the middle of it. And religion, instead of helping to dispel the fog, often encourages us to ignore or to repel change, forgetting that nature itself is change, and man can no more hope to stop it from taking place than he can stop the rotation of the galaxies, or, to use an illustration closer to our own experience, to stop the inevitable results of any violation of the Cosmic Law.

### ***Are We Special?***

To get back to belief: Man has for centuries come to think of himself and his world as special. The story of the creation fosters and nurtures the idea that man is the only being having intelligence, and that he represents the highest and best of God's creation. Scientific knowledge tended to bear this out. It was thought that our solar system was unique—an unusual, therefore, scarce phenomenon in the universe. Recent discoveries in astronomy have led scientists to cancel this belief. The solar system is not unique; in all probability, billions of stars have solar systems of their own. From this, it is only a gradual step to the question of life and its existence and evolution elsewhere.

From the beginning of time, men have speculated about the existence of life on other worlds. In their primitive days, they peopled the heavens with gods. When knowledge of the composition of the other planets became available, the possibility of life's existence elsewhere was dropped. However, the biologist, understanding the natural laws, knows that life will exist wherever conditions favor it; that life is not as unique a phenomenon as we have thought, and that therefore, it is also highly probable that in each solar system beyond our own, life will be found.

Life may have evolved elsewhere in a pattern similar to that of our own earth, or perhaps in patterns totally different, depending upon the basic elements to be found in the environment of other worlds. We know, for instance, that on our earth certain life-forms take carbon dioxide from the air and transform it into oxygen; and that what is poison to one life-form may be





nourishment to another. We know, too, that one of the basic lessons of nature is "adaptation to environment." This, together with what the layman calls the "balance" in nature, should make us pause to realize that life will survive wherever it exists, and will change in form as it adapts to its surroundings.

Once we realize this fact, we must then be aware that intelligence, which is equally as much a part of nature, will be found in other life-forms, and that the reasoning intelligence on which man prides himself may be shared or even surpassed by other life-forms elsewhere. Now that we are on the threshold of space, we are also on the threshold of new discoveries. And it is this thought that raises a basic human fear in the mind of the complacent believer in dogma, the fear that somehow his beliefs will be removed and he will be without anything to sustain him against the unknown.

#### **Examining New Concepts**

The mystic, having had to cope with continually changing impressions, and having learned that man's store of knowledge is not fixed or absolute, is mentally equipped for this revelation—and so is the open-minded person who may be traditional in his ways but not in his thinking. But those who have let themselves harden mentally as the cement hardens will find that the new knowledge will break them, at least temporarily, or throw them into confusion and doubt.

Formal education or lack of it is not a consideration in our being able to cope with new concepts. I once knew a professor of physics who used as a textbook a work that had become obsolete, mainly because he had studied from it and found it comfortable. His students were deprived of current information because of his deliberate refusal to recognize change. If we find this attitude in a scientifically oriented and trained mind, how much more would we expect from a mind used to accepting without question everything that pertains to a given dogma?

Let us examine a few of the concepts which our recent scientific discoveries have dared to challenge, and explore the possible future consequences of the dissemination of this knowledge to large

masses of unprepared people. First of all, no person today would reject the fact that the earth is but one of a series of planets, and not even a major one. No one would question the fact that on earth man is the most intelligent animal, and from this standpoint he represents the highest form of life so far. However, the theory that other life-forms elsewhere have equal or greater intelligence leads to the question of man's position in the total scale. It leads to the conclusion that man is not complete, but is still evolving. He is not an end product, but an intermediary one.

Nietzsche, in the controversial *Thus Spake Zarathustra*, pointed out over a hundred years ago the fallacy of believing that with man evolution ceased. "Man is something to be surpassed," he wrote. "Man is a rope stretched between the animal and the superman—a rope over an abyss." Surely the idea that man could and would develop into a higher, more enlightened being, whose self would be comparable to the present self of man as man now is to the protozoan, is true to the pattern of nature. Yet Nietzsche's words aroused a storm of controversy which is still raging, and few can read and understand *Zarathustra* for what it is, because their emotions get in the way of the communication.

Man is not perfect; even the dogmatists admit that. Man evolves, not by passive acceptance of comfortable platitudes but by seeking knowledge and having the courage to apply that knowledge to life. The latter is responsible for the progress of man; the former, for his stagnation. If we apply this idea to the present interest in the Space Age, we are struck at once by the fact that we may be intellectually prepared to cope with what we find, but that many of us are neither morally nor emotionally prepared for it.

As an illustration of the latter, we might cite the example of those people who believe that higher intelligences exist in outer space; that they visit us from time to time, and that in their great wisdom and kindness they will save us from the consequences of our own stupidity. These people are still children in outlook—and what has made them children? The fact that they have



been conditioned to believe that "everything always comes out all right in the end if you're sorry enough for your mistakes." These people are not ready to face the thought that, to an intellectually and morally awakened intelligence, interference in our actions would destroy the very thing which our own intelligence is for: solving problems from our own insights, and experiences, and using these experiences as a basis for personal growth.

Another problem confronting us in the Space Age is our failure to understand the true nature of reciprocity. Confucius pointed out centuries ago that if we cannot get along with our family, our friends and neighbors, we should not be surprised if we cannot get along as nations. True acceptance of reciprocity demands awakened intelligence. So long as we do not practice the golden rule, so long as we do not keep our own houses in order, how can we hope to deal with the complexities we may face when we leave the earth for space?

At the present time too many persons dream of space as a vacation trip to the moon and planets. The earth is a mess, and the planets form our new frontiers. Oddly enough, if you are a television viewer, you may be struck by the strange resemblance between Westerns and space operas. The spaceman has his rocket ship; the cowboy his horse. The villains are interplanetary bandits in one case; bank robbers and horse thieves in the other. The hero carries a ray gun or a six shooter, and, after much action and killing, the hero always wins. As if to intensify the moral weakness of our time, nearly every story that has to do with the Space Age deals with war.

In this age of enlightenment, of mass education, of instant communication among us, we still remain in a kind of mental vacuum, insulated from reality, and undesirous of seeing ourselves as

we are. The coming of the sputniks has suddenly held the mirror up to ourselves. We are finally forced to acknowledge that our growth has been in one direction only—a mechanical, material direction—and we are aware that this development is not sufficient preparation for facing the unknown and continually changing world view.

Emily Dickinson once said "The world stands out on either side, No wider than the heart is wide." Her words are strangely appropriate today. We need to expand the heart, to turn our sights away from the egocentric "man-is-all" view. If we can turn our thinking in the direction of the Cosmic, if we are willing to accept the challenge of today and ride with it into the future, then and only then will we be able to look at ourselves objectively enough to study our weaknesses on earth and to project from ourselves the ways and means of overcoming these weaknesses.

In science, facts are constantly re-examined in the light of new discoveries. New theories arise to replace the old; and, from the crucible of examination and test, new knowledge is ever formed. The process is endless, for with each new ending a new beginning is born, and with each new beginning a more enlightened cycle is launched. The Space Age into which we were so suddenly projected, although the signs of it were here forty to fifty years ago had we been willing to see them, marks the end of an era.

The passing of our geocentric concepts marks the birth of the galactic era, and if our religions are to continue to serve as the standard bearers of our values and moral well-being, then we must stop rationalizing, justifying, and preserving every little piece of dogma that was at one time useful but has outlived our present needs. In brief, dogma closes the mind, and a closed mind, like a closed book, yields neither knowledge nor profit, nor fruit.

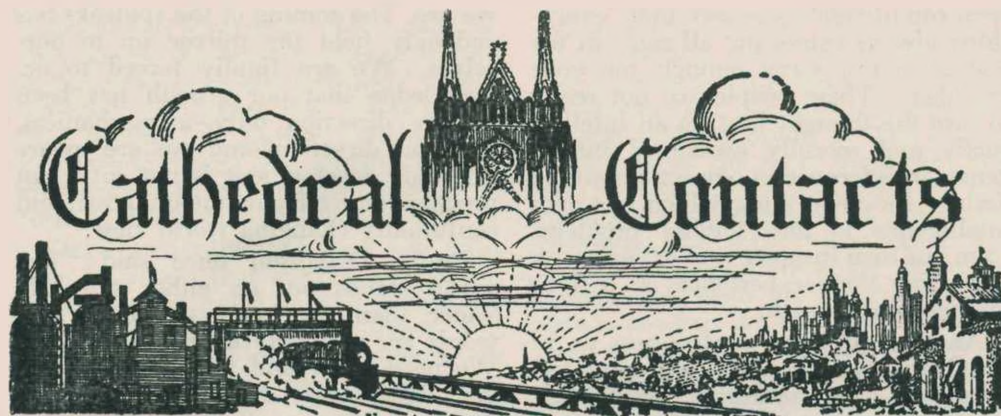


It can be positively declared that the decadence of a civilization begins when the effort to obtain the necessities of life is diminished to a minimum and there is no corresponding effort to attain moral idealism.

—VALIDIVAR







The "Cathedral of the Soul" is a Cosmic meeting place for all minds of the most highly developed and spiritually advanced members and workers of the Rosicrucian fraternity. It is the focal point of Cosmic radiations and thought waves from which radiate vibrations of health, peace, happiness, and inner awakening. Various periods of the day are set aside when many thousands of minds are attuned with the Cathedral of the Soul, and others attuning with the Cathedral at the time will receive the benefit of the vibrations. Those who are not members of the organization may share in the unusual benefits as well as those who are members. The book called *Liber 777* describes the periods for various contacts with the Cathedral. Copies will be sent to persons who are not members if they address their requests for this book to Scribe S. P. C., care of AMORC Temple, San Jose, California, enclosing five cents in postage stamps. (*Please state whether member or not—this is important.*)

## THE WEIGHT OF THE FUTURE

By CECIL A. POOLE, *Supreme Secretary*



SOMETIME ago I noticed in my office that a current of air continually moved a page of the calendar that hung on the wall opposite my desk. As the wind whipped this page, I occasionally received momentary glimpses of the following page. The particular calendar is a colorful one printed by one of this country's leading airlines, and as the wind blew the page, I would get glimpses of a colorful picture.

From time to time the thought would occur to me as to what the picture was of which I had only seen flashes of color and a small part of the design. As I considered the matter, I realized the impossibility of determining what the

entire picture would be until I lifted the page and could see it completely. At the same time the thought occurred to me that in a sense I was seeing the future. I was seeing next month. But what I saw was not information that was either of value or readily usable. Had I drawn conclusions as to what the picture of which I had only seen glimpses actually was, it would have been in all probability completely erroneous because of my inability to grasp the whole picture and perceive it as a single object or entity.

We are living in an age in which much contemporary thinking is directed toward the future. Much of the current news is reported not only in respect to the events that have occurred or are in the process of occurrence but as they

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1959*



may affect the future. Regardless of what methods we may use to learn something of the future, our glimpses are similar to those that I received of the picture on next month's calendar sheet. Our future impressions are those which are incomplete and beyond the perceptive ability of the human mind to grasp.

Most predictions are made upon the basis of logic. From events that have occurred and are occurring we presume effects that will culminate in a certain manner at a future point in time. To a degree we can predict the future of events already in effect. The business world uses this method consistently, and to the extent that it is true, it is helpful. But what enters into the giving of full validity to these predictions are the unknown factors that may occur between now and the time selected in the future when culmination of a series of events is to take place.

For example, if a certain amount of money is placed in an interest-bearing account with a savings institution, we can mathematically compute the amount of money that will be there at any selected time in the future. We use the principal as a basis, the rate of interest paid and the time that we have selected. With this information we can presume and predict as a future event that on a certain date the total capital will be a certain amount that will have accumulated as a result of the interest being added to it.

When we make such a prediction, we presume that there will be no event unforeseen that will affect the maintenance of the savings institution in which our funds are placed or its ability to pay the interest and to preserve the principal. In all probability our prediction will be correct, but in more complex predictions events may occur that will make the future uncertain. Other methods have been used by men to predict the future, none of which have been infallible, and it is well that they are not because man lives in the present. If man could predict the future, it would be modified as a result of his behavior.

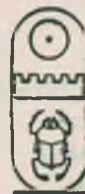
In recent times, as we have noted, there is so much attention directed to the future that there has developed a tendency for many individuals to live more in the future than in the present.

They are concerned with the culmination of too many plans. Payment for merchandise on a long term basis has contributed to this fact. We look forward, if we owe obligations of this kind, to the time when those payments will be completed. We look forward to the completion of other plans such as certain desired acquisitions or the fulfilling of an educational wish for ourself or family.

When we begin to dwell upon these future possibilities to the extent that we forget the obligations and privileges of the present, we are defeating our own purpose by not properly preparing for the future that may come. The emphasis today upon retirement programs and plans that men and women make for retirement sometimes monopolizes so much of their time that they will not know what to do with their time if and when the point of retirement for which they hope may be reached.

Life is a process of existence, and existence is a condition of which we are aware only in consciousness. To further carry out this line of thought, consciousness, as far as we are concerned, exists only at the moment. Unless we use that state of consciousness to fit ourselves to the situations which confront us, we will be inadequately prepared for future situations. The wise preparation for the future is to learn to live in our environment and with ourselves to the best of our ability while we are conscious of life.

The continuation of placing the emphasis on the future will cause many to neglect the most valuable possession that they have—that is, the possession of the present moment. To utilize this moment is to relieve ourselves of the weight and responsibility of what may occur at a future time. There has been criticism of lack of concern for responsibility for what we do now. Possibly too much concern is being transferred to the future. It will be for our own benefit and conducive to the development of each individual to transfer that weight back to this moment and use today's opportunities to the best of our ability. The weight, the worry, over the future will then be alleviated to a certain point, and we can prepare ourselves for those circumstances when and if we meet them in actual experience.





# Music In Stone

By GEORGENE PITMAN

Reprinted from *Northern Circuit*, Spring 1959—Quebec, Canada



As long as 80 years ago, a small cave was known to exist on the side of a certain hill, near Luray, in the Blue Ridge Mountains of Virginia. It was visited by many; and inhabitants of the district and tourists, alike, were of the firm opinion that what they could view at a glance constituted the entire interior of this mysterious underground hollow. Not so two brothers, Andrew and William Campbell, and a friend, Benton Stebbins, who were so convinced that other larger spaces opened from this particular one that they were constantly exploring the vicinity.

Eventually, on a memorable August afternoon in 1878, their foresight and diligence were rewarded beyond their fondest hopes when they discovered a crevice on the hillside through which cold air was escaping. In great anticipation, they widened the opening so that the slightest of the three youths could be lowered by rope into the gaping darkness below. And there, with a lighted candle, like Aladdin with his magic lamp, Andrew gazed in awe upon what is now recognized as one of the most beautiful subterranean caverns in the whole world.

Further exploration revealed a series of large chambers, partitioned by nature and connected by natural passageways, radiating from a central room like spokes from the hub of a wheel. Arrangements were promptly made to facilitate the guiding of visitors through this labyrinth of stalactites, stalagmites, columns, cascades, and other growths that were the result of continual seepage of lime-impregnated water over a period of millions of years. Then, an ingenious system of indirect lighting was installed to accentuate the true beauty of the caverns and all to behold within them.

However, it was not until 1954 that a brilliant idea was conceived for the establishment of a man-made wonder in the very depths of this natural wonder. Basically, this thought was to create a device to enable the playing of musical selections on the stalactites in the caves, somewhat as selections are played on a pipe organ. It culminated in the development of "The Great Stalacpipe Organ," in the so-called Ball Room, nearly 300 feet below the surface of the earth.

To Leland W. Sprinkle, Sr., well-known electrical scientist at the Pentagon in Washington, goes the honour for this unique accomplishment; and the inspiration for it came, quite by chance, when he went sight-seeing to the Luray Caverns with his 4-year-old son, Robert. It so happened, as they made the mile and a half tour of the underground wonderland, that the boy accidentally bumped his head on a low-hanging stalactite. Immediately, a pleasant, deep note rang forth—and the seed of this remarkable notion was planted.

For the father, who is also an accomplished organist, was so fascinated by this musical sound that he began contemplating the possibility of harnessing, as it were, certain stalactites so that compositions might be played on them, from a keyboard, like an organ.

With no other such musical instrument in existence, there was no precedent from which to draw either experience or information. The entire project had to be started from scratch, with one obstacle after another presenting itself.

After due consideration, the Ball Room was chosen as the site of the invention. Many a dance had been held there in the past and hundreds of weddings had been performed in its stillness, but the deciding factors in its choice were its more than three-acre area and its 64-foot high ceiling. In such a vast hall, there was a veritable multi-



tude of stalactites with which to experiment.

With the locale decided, the next problem to overcome was that of the stalactites themselves which had been slowly forming at the rate of approximately one cubic inch every 120 years. They were solid through of course, and not hollow like the pipes of a pipe organ. Investigation showed that sounds issuing from them were caused by vibrations; and, where they grew in rows so close together that there was no room for them to vibrate, no notes were heard when the stalactites were struck. It was necessary, therefore, to choose either individual stalactites that were isolated from others or else those in formations with air spaces between each one. This plan ensured vibrations and, consequently, tones.

A set of 13 English tuning forks, to represent the eight white and five black notes of the chromatic scale were employed in the preliminary survey. This turned up the discouraging fact that only two of the myriad of stalactites in that huge vacuum were in tune naturally. Thus, the next step was to find out if it were possible to tune a stalactite and, if so, how.

Not only a great deal of thought, but much trial and error, was required to work out a method of grinding these spires of stone, using aluminum oxide sanding discs, rotated at high speed. And even this operation presented difficulties when the stalactites proved so hard that they readily wore out discs that were strong enough to wear down tempered steel.

Precise tuning was finally done by means of a system of precision oscillators, amplified so that they could be heard above the noise of the grinding. This procedure was continued until the beats, or wavy effects, disappeared entirely; and, actually, by such skilful grinding, stalactites can often have their tonal qualities improved by the elimination of unwanted harmonics. Besides that, they can be tuned to the tapered, as well as the tempered scale.

Fortunately, once tuned, this extraordinarily durable rock stays tuned, with the slight possibility of a check being advisable every thousand years. Since the entire cave is air-conditioned by nature, the formations are main-

tained at a constant 54 degrees temperature, regardless of weather or season.

It was not very surprising to discover that large stalactites gave out base notes, while smaller ones provided treble notes. No form of amplifying was deemed necessary for complete stereophonic sound could be obtained by merely utilizing stalactites in different parts of the Ball Room and surrounding territory. For an echo effect, for instance, far-off stalactites were connected; and, without doubt, no other organ in the world has more area in which to achieve such "echo" effects.

Another exciting tonal quality that was arranged was a "celeste" of two stalactites sounding simultaneously, for there is a reverberation time of about two seconds in this underground fairyland.

To date, 37 notes, the equivalent of three octaves, have been put into operation, though the scope for future possibilities is unlimited. Why, all tunable stalactites in the entire 64-acre cavern could eventually be included, so that music, as if from massed organs, could sing out through the avenues and chambers of stone.

The focal point of the Great Stalacpipe Organ is the terminal board and control panel. From that center, magnetic plungers are activated to strike the harnessed stalactites and, thus, produce musical sounds. In other words, when a note is played on one of the console keyboards, a lightning-fast complicated chain reaction is set in motion which ultimately causes a rubber-cushioned piston, or plunger, to shoot out and hit the particular stalactite to which it is attached.

These pistons are of different sizes because the relationship of plunger weight to stalactite size is crucial to tone quality. For example, a large resonant rock will not respond properly to a small plunger, or hammer; and, for that reason, a large heavy hammer must be used to impart the correct vibratory motion to a large stalactite. Conversely, a small plunger must be used on a small stalactite, to give out vibrations that make a treble sound.

All such plungers, or hammers, are mounted on brackets and are rubber-tipped to eliminate the transfer of me-





chanical sound from plunger to these brackets.

The over-all design of the instrument is such that the driving mechanism for each of the three octaves is a complete and separate block, including power supply, electron tubes and firing apparatus. All units are interchangeable and spares are maintained for split-second replacement. Indeed, the system is so extremely flexible that the block operating the bass can be interchanged with a block operating the treble, without in any way affecting the operation of the organ itself.

The console of the organ, with its four keyboards and pedal board, was especially designed to meet the peculiar specifications demanded by this unusual installation. It was so constructed to meet expansion needs, furthermore, as well as take care of the first set of stalactites. It has special volume-control switching cylinders, actuated by expression pedals; and its draw knobs have numbers, rather than names, to designate ranks of stalactites and numerous couplers. Its particular organ division names are: "Pedal" and "Harmonic" for softer effects; "Cathedral" for adjacent stalactites that emphasize the area's similarity to a large cathedral; "Solo" for special tone qualities; and "Echo" for far-distant effects.

As if it were not enough for any one man to invent such a remarkable instrument as this organ, Mr. Sprinkle next devised a method of melting compositions into a plastic belt, with perforations after the manner of an old-fashioned player-piano roll, so that recordings might be made for automatic rendering when no organist was available for a recital.

In this connection, the octave blocks are controlled by metal brushes similar to tiny paint brushes. These rest on a thin plastic belt through which holes are melted with a hot iron, guided by a precision metal bar. These holes correspond to various chord-structures, tonal variations, and volume changes of the composition being played. As a metal brush slides through a hole, an electrical contact is established which causes a particular electron tube to conduct a current through a relay coil. The relay, in turn, allows a storage con-

(Continued on next page)



## THE GIFT OF FREEDOM

GIFTS suggest many things—holidays, birthdays, anniversaries, the thoughtfulness of a friend, even the joy of giving—yet how seldom do we realize that a gift is meaningful beyond the moment of giving. The beauty of the earth, the wonder of sight and sound, the intelligence with which man shapes his world, the freedom to choose and to fulfill a goal, all are ours to use and to enjoy, but wisely—for the purpose of these "gifts" is the enrichment of life.

The greatest of these gifts by far is that of freedom. Our instinctive awareness of freedom inspires not only the desire for civil liberty but also the achievements, mental and moral, of our civilization.

Many in the world today question man's freedom to forge his own destiny; many deny him even the ability to reach decisions apart from the conditioning influences of heredity, custom, and education. They believe that man is not a free agent, and so not responsible for action or thought.

While it is true that the past influences the present, and that heredity, custom, and education play important roles in our lives, it is by no means true that the past is the only factor to consider. Man has aspirations and hope; he is impelled by his divine origin to seek knowledge and a better life. The gift of freedom is a tremendous gift, for it gives man individuality, a sense of responsibility, and his basic dignity as a human being. If our lives were completely controlled, we would not need to plan for the future, and psychology would long ago have learned all the secrets of our minds. In a world where man's freedom is only a myth, intellectual and moral advancement would be impossible.

Perhaps the human race would be "happier" in the belief that their actions and decisions are not their own responsibility; but in the final analysis, they would lose the one thing which the belief in freedom gives them—a purpose for living. The gift of freedom is not returnable. We use it, wisely or foolishly, but *we must use it*. Belief in our freedom rewards us with self-confidence, for, as free agents, we set in motion our ideals and aspirations, and turn our talents, whatever they may be, toward the betterment of life. Our freedom is not the gift of controlling results but of altering them. We may aim at good, or at evil, but the freedom to make the aim and the responsibility of the choice rests with each of us individually. The gift of freedom is truly the gift of life.



denser to discharge through a long electric line into the surrounding subterranean area, thus moving a plunger and sounding a stalactite. For, just as the strings of a piano are really hit when it is played automatically, so the stalactites are actually struck when this unusual organ is played automatically.

The first such selection so melted into plastic was "A Mighty Fortress is our God"; and it was performed, under test, in July, 1956. More recently, for seasonal playing, recordings have been made of "Christ The Lord is Risen Today" (for Easter), the 18th century "Dutch Hymn of Thanksgiving" by Kresmer, and "Silent Night," with a stalactite chime effect.

When the Great Stalacpipe Organ is being played manually from the console, of course, the plastic roll and auto-

matic mechanism disengage. Then the octave blocks are controlled by the musician from the keyboard of the console. However, whether the music is played manually or automatically, it is unbelievably beautiful, and different, in an indescribable way, from any other music yet created.

Thanks to the scientific genius and musical imagination of Mr. Sprinkle, and to the adventurous faith of the Luray caverns staff, tones that were imprisoned, for countless centuries, in silence, darkness and hardness, have been released. Now, as visitors tour this underground cathedral, hymns of praise to the Lord ring forth from the very rocks that were being formed while He still walked with his disciples in the Land of Galilee. (See illustration back of this issue.)



## *Letter Writing, An Art*

Perhaps in our new-age living, letter writing will once more take its place as creative thought in self-expression. With this in mind, we wish to share the following paragraphs taken from a recent letter which arrived in the AMORC mail:

As I sit relaxed after many household duties, the thought comes to me of the many wonderful things that Christ, the great Master, accomplished. He cured the leper, made the blind to see, and the lame to walk.

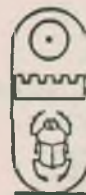
He was Christ. He had attained that height of understanding which we all are striving for—and he used his hands.

As I ponder here, I wonder just how far on the return path we really are. We have read about his laying on of hands, the hands of great healing power. We too have healing in our hands, but do we always put our hands to the service that we might?

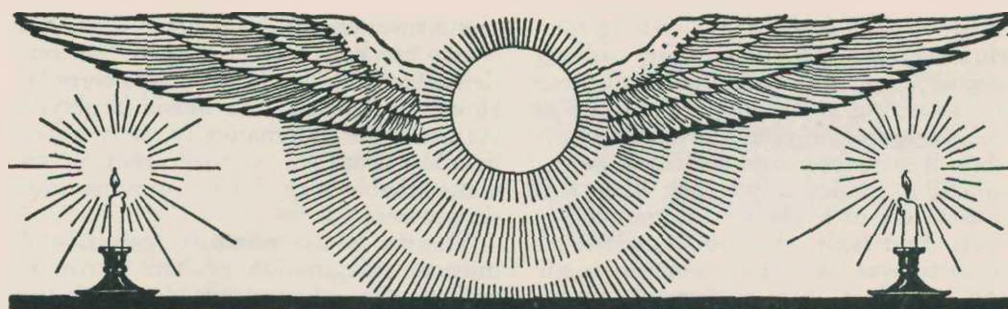
I have realized this great and wonderful power through my thinking. The little child falls, bumps its head, and runs crying to its mother. The first thing she does is to raise her hand to the bruised part of the little head and rub it. There is the unconscious act of healing. No matter where we have an ache or pain, our first act is to place our hand on that spot. How often we find relief by this spontaneous laying on of hands, by using this Cosmic power which has been entrusted to us.

"Give me strength to use this power to help mankind." May these few words be a waking thought and prayer.

—MARY ALLEN, Vancouver, B. C.







## The Winged Disk

By RODMAN R. CLAYSON, Grand Master



**I**f there is a symbol, other than the pyramids, which universally appears to represent Egypt, it is the winged disk. The sun-disk with the outspread wings of a falcon became the commonest symbol of the Egyptian religion. Throughout Egypt is found the symmetrical and colorful winged disk appearing on pylons and temples of ancient Egypt, as well as beautifully painted on the interior walls of tombs. The spread wings and solar disk is even seen on the apex of the pyramidal tomb of Amenemhet III who reigned about 1850 B.C. Like the sun, the pyramid rose above the mortal remains of the Pharaoh contained therein.

The hawk, or falcon, was probably the first living creature to be worshiped in the Nile Valley. The lofty flight of the falcon, which seemed to be a comrade of the sun, had led the fancy of the Egyptians to believe that the sun must be like a falcon taking his daily flight across the heavens. While the Egyptians had many gods, there were two who were venerated more than all others. One of these was the sun, whose name was Ra. Ra was the god of the living, and therefore perhaps the greatest god. He was the symbol of supreme creative power. Temples were erected to Ra. The early people of the Nile envisaged Ra, the physical sun, in human form. Ra came to be localized in Heliopolis, and became the greatest god of Egypt.

The other extremely important god was Osiris, he who had triumphed over death. Osiris provided life-giving power. He would care for the dead in the next existence. Thus Osiris had much to do with a belief in a life hereafter. The Egyptians believed that the beatified dead would be introduced to Osiris by the hawk-headed god called Horus. Horus became the counterpart of an earlier god, Heru-Ur. The symbol was the hawk, and was perhaps the oldest of all the gods. It was believed that Horus had united in himself attributes of perhaps an even greater god. Then came the sun-god Ra who was not a personification of the sky, as was Horus, but in whom every power and might was found. Ra's visible symbol, the sun, was the source of heat, life, and light. As a matter of fact, the sun itself was Ra. At one time the attributes of Ra, the sun-god, were transferred to Osiris. E. A. Wallis Budge, Egyptologist, says that this occurred between the sixth and eighteenth dynasties. Egyptologists gained much of their information on this subject from the funeral texts of the *Book of the Dead*. They know that much of what in early times was folklore finally became theological.

The worship of the sun in Egypt is extremely ancient, and appears to have been universal. The god Ra is usually depicted with the body of a man and the head of a hawk, but sometimes he is represented in the form of a hawk. On his head he wears the symbol of the solar disk encircled by the serpent.



When he has a human body, he holds the ankh, the emblem of life, in his right hand, and a scepter in his left. In accordance with the early beliefs of the Egyptians, Ra, being the oldest of all gods, created first his disk above the waters of the ocean. The Egyptians, feeling that the sun was perhaps a fire, found it difficult to assume that the sun rose directly into the sky from out of the watery mass wherein it had been brought forth. They therefore reasoned that it must make its journey over the waters in a boat; and, as a matter of fact, they believed that it passed over the first part of its travels through the sky in one boat, and that further aerial travel was done in another boat.

In passing through the underworld, known as Tuat, at night, Ra was supposed to be obliged to leave his boat at certain places and to make use of others including even one which was formed by the body of a serpent. Actual animal worship did not appear until later times with the decadence of Egypt. Historians do not feel that animals were venerated as such, but as abodes of gods; however, the worship of serpents is of great antiquity. In predynastic times the cobra was venerated in the delta region in the North. The serpent was looked upon as a god. The hawk or vulture, as a god, was worshiped in the South. In the early dynastic times, it was customary for the king to proclaim sovereignty over all of Egypt, "Lord of the shrines of vulture and uraeus." The Egyptians believed they were of divine nature and ruled by kings who were gods incarnated.

Horus, as the hawk-god, represented the spirit and personification of the "height" of heaven. In the text of the Egyptian record known as "Coming Forth by Day" is found the lofty conception that the Egyptians truly believed that Ra, the sun-god whose symbol was the sun, was the maker of men and gods, the creator of the earth and the underworld, and the personification of goodness.

To the Egyptians, the word *Ra* indicated "operative and creative power." Egyptian legend indicates that in the early empire the kings believed themselves to be sons of Ra, the sun-god. Chronological tradition affirms that virtually every possessor of the throne of

Egypt was proved to have some connection with Ra, always symbolized as the solar disk. Some of the bas reliefs of Queen Hatshepsut and also of Amenhotep III described the process by which Ra, who later became Amon-Ra, was the father of the kings and queens of Egypt. He was *Ra* in the early empire, and *Amon-Ra* with the beginning of the eighteenth dynasty.

The temple priests of Ra tried to do away with the people's belief in Osiris, but they were never able to do so. The two priesthods, namely those of Ra and Osiris, carried on an almost perpetual contest. In the end, the doctrine of Osiris prevailed, and the attributes of the sun-god were ascribed to him.

Between the paws of the sphinx which stands before the pyramid of Khafre is a stele. Here is found the winged disk—widespread wings with a cobra on either side of the disk. The text on the stele describes how Thutmose IV had a dream that told him that the sphinx had been covered with sand. Thutmose was promised the crown if he would clear away the sand and restore the sun-temple. Thutmose IV did have the sand cleared away, and rebuilt the Temple, and received the crown.

One of the finest and best preserved examples of the winged disk appears in the Temple of Edfu in Upper Egypt. The wings are those of the hawk, or falcon, of Horus. According to E. A. Wallis Budge, one of the important forms of Horus was known as Heru-Behutet. This form of Horus prevailed in the heavens during the middle of the day when the greatest power of the sun, its heat, was felt. It was under this form that Horus waged war against Set. Heru-Behutet, as the god of light, fought against Set, the god of darkness. This was the war of good against evil. The narration of the combat is described on the walls of the Temple of Edfu.

In Edfu were workers of metal. We would refer to them as blacksmiths. Edfu came to be regarded as the foundry wherein the great disk of the sun was forged. "When the doors of the foundry are opened, the disk riseth up." It is said that from the "height" of heaven, Heru-Behutet was able to see his father's enemies, and he chased them in the form of the great winged





disk. The enemy was slain, and Horus took up his position in a boat of Ra. This is one of the great Egyptian legends.

The divine Isis asked her father, Ra, that the winged sun-disk be given to her son, Horus, as a talisman for the battles he had won and the good he had done. It is said that after winning one of his combats, Horus, having changed himself once more into the form of the winged sun-disk with the uraei, commanded that henceforth there be the double-snake diadem of Heru-Behutet. Horus also commanded that the winged sun-disk with the uraei be brought into every sanctuary wherein he dwelt, and into every sanctuary of all the gods in the lands of the North and the South, that they might drive away the evil from therein.

Then Thoth, the god of learning and medicine, made figures of the winged sun-disk and uraei, and distributed them among the temples and sanctuaries; and this is what is meant by the winged solar disk with uraei which is seen over the entrances of courts and temples of the gods and goddesses of Egypt. This legend is very important in the study of Egyptian mythology and tradition. The fundamental facts of the story are apparently very old and probably belong to the earliest period of Egyptian history, and are derived from the old nature myths of the combat between light and darkness.

The legends found at Edfu, which as now seen was built during the Ptolemaic period, are believed by Egyptologists to have to do with the traditions of very early times. There is evidence that a temple of the early period had been built where the Temple of Edfu now stands.

In sun-hymns, preserved for us in the pyramid texts, is found the sun-god's supremacy in the affairs of Egypt. Various texts in the Egyptian hymns constantly reiterate of the sun-god Ra, "thou art in the sky, but thy rays are on earth." The sun-god is the ally and protector of the Pharaoh.

At the Karnak and Luxor Temples at Thebes in Upper Egypt, Amon was an obscure god for a time. Then he became the chief god at Thebes, and the composite name of Amon-Ra came into use, thus indicating the identity of

Amon with the sun-god, Ra. Until the conquest of the Hyksos by Theban princes, Amon was a nome god of no great importance, but when they became the kings of North and South Egypt, Amon became the god. Each nome had a god. For example, Ra was the venerated god at Heliopolis. Some Egyptologists feel that the many gods to the Egyptians represented the various attributes of one god. In the Theban pantheon, Amon was the chief deity during the Theban supremacy. At first Amon was probably a deity of reproductive forces, but later under the form of Amon-Ra he was united with the sun-god, and was called the "father of the gods, the fashioner of men, the creator of cattle, the lord of all being . . . etc.," eventually being conceived as the highest of all the gods.

#### **Sun, Symbol of One God**

In the eighteenth dynasty it was the renowned Akhnaton who aspired to "overthrowing the worship of idols and substituting the religion and worship of one god, a supreme deity, whose spirit was in heaven, and whose physical manifestation was the sun, the symbol of life." This "changed the worship of the sun as a god to the worship of the God symbolized by the sun." This was the beginning of monotheism in Egypt, and the origin of the worship of a spiritual deity which "existed everywhere, in everything, but was nothing of the earth," that is, had no physical existence on earth in the form of inanimate or nonspiritual images. To Akhnaton, the Aton was the sun symbol of the true God.

In one of Akhnaton's hymns are the words "Bright is the earth when thou



Amenhotep IV (14th century B. C.) directing the creative force of the sun.



riseth in the horizon. When thou shinest as Aton by day thou drivest away the darkness." Akhnaton's revolution was to make Aton the sole god of the empire. James Henry Breasted wrote that in Akhnaton's revolution Ra was still the author and sustainer of truth or righteousness (maat), the moral and administrative order as Ra had been for over 2,000 years before. It was Akhnaton who conceived the new symbol depicting the sun as a disk from which diverging beams radiated downward, each ray terminating in a human hand. It was a masterly symbol suggesting a power issuing from its celestial source and putting its hand upon the world in the affairs of men.

The Egyptians felt that the sun-disk was like the dung ball of the scarabaeus, and that somehow the beetle pushed the sun across the sky just as it rolled a dung ball along the ground. The beetle, which provided the idea and the shape for the stone scarabs which have been found everywhere in Egypt, symbolized the resurrection of the body. It was this idea which was at the root of the custom of wearing figures of the beetle, and of placing them in the tombs and on the bodies of the dead. The myriads of scarabs which have been found testify to the universality of this custom.

The beetle-god was known as Kepher. Sometimes in the center of the spread wings on Egyptian pylons and temples, the beetle or scarab is shown with the solar disk upon the beetle's head. This was a common practice, and we have an example of this work in the lobby of our Supreme Temple in Rosicrucian Park. Thus we see that the widespread

wings of the hawk, or falcon, represented by Horus, on either side of the solar disk of the god Ra imply among other things protection, strength, and guidance for the Egyptians through the Pharaoh.

The beautifully executed winged disk on the red granite sarcophagus of King Eye, who did not follow but briefly reigned for a few years after the demise of Akhnaton, significantly suggests "the sun of righteousness . . . with healing in his wings." Painted and inscribed on the walls of tombs and temples are seen figures of various kings. Above the king is the sun-god as a falcon, or hawk, hovering with wings protectingly outspread. In more than one instance is found the inscription "Unto you that fear my name shall the sun of righteousness rise with healing in his wings." This obviously refers to the Egyptian sun-god, so commonly depicted as the winged solar disk. Later Hebrew psalmists referred to the protection found "under or in the shadow of thy wings." The powerful Ra was ever to be found in the "height" of heaven.

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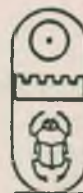
## EGYPTIAN TOUR . . .

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There is still time to reserve a place for yourself and your friends on the third group which is leaving New York March 12. Full tour price—all expenses covered—New York to Egypt and return—only \$1,265.60.

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## LATE FALL ROSICRUCIAN RALLIES

The sponsors of the following Rallies cordially invite all Rosicrucians to attend. The speakers and other events that make up the inspirational programs will prove of interest to each member. Remember, every active member is invited to attend any Rally of his choice. Further information can be obtained from the rally officers listed below.

**DALLAS, TEXAS:** The Southwest Rally, sponsored by the Triangle Chapter, Saturday and Sunday, November 7 and 8 at 1921½ Greenville Avenue, Dallas. Frater A. A. Taliaferro, a member of the faculty of the Rose-Croix University, will be a featured speaker. Rally Registrar: Miss Mary Lou Benson, 3620 Greenbrier, Dallas 25.

**MILWAUKEE, WISCONSIN:** Annual Rally sponsored by the Karnak Chapter of Milwaukee, Saturday and Sunday, November 14 and 15. Hotel Wisconsin, 720 North Third Street, Milwaukee. Featured speakers will include Grand Councilors Harry Gubbins and George Fenzke, and the Ninth Degree Initiation will be conferred by the initiation body of the Nefertiti Lodge of Chicago. Marcelle Schoeneman, Rally Chairman, 427 W. National Avenue, Milwaukee.

**PHILADELPHIA, PENNSYLVANIA:** Benjamin Franklin Lodge of AMORC, 1303 West Girard Avenue, will sponsor its annual Rally October 31 and November 1. Secretary: Mrs. Mary E. Evans, 1303 West Girard Avenue, Philadelphia 23.

**PITTSBURGH, PENNSYLVANIA:** Twelfth Annual Rally sponsored by the First Pennsylvania Lodge of AMORC, October 16 to 18. Guest speakers will include Grand Councilors Joseph J. Weed and Harold P. Stevens. Rally Chairman: Douglas M. Teeple, 5351 Kincaid Street, Pittsburgh 24.

**SPRINGFIELD, ILLINOIS:** Rally sponsored by the Springfield Pronaos, Sunday, October 18, Garden Room of the Leland Hotel. Grand Councilor George Fenzke will be the guest speaker. Secretary: Fred Spagnoli, 2224 S. 13th Street, Springfield.

**WASHINGTON, D. C.:** George Washington Carver Chapter will sponsor a one-day Rally November 22, at the Raleigh Hotel, 12th Street and Pennsylvania Avenue, N.W. For further information write to the Rally Chairman, Kenneth G. Stephens, 6105 Fifth Street, N. W., Washington, D. C.

## ROSICRUCIAN INITIATIONS

Michael Maier Lodge, 1431 Minor Ave., Seattle 1, Washington, will confer initiations on the following dates:

8th Degree — October 4, 1959

1st Degree — December 13, 1959

2nd Degree — January 31, 1960

If you are eligible, contact the Lodge Secretary, Mrs. Gertrude Grove.



The tranquilizer *chlorpromazine* combined with even a small drink of alcoholic liquor "significantly impairs coordination and judgment and makes the driver most unsafe." This is a recent warning by Drs. Zirkle, McAtee, and King of the Madison State Hospital, Madison, Indiana. This impairment registers more dangerously for those persons who are engaged on tasks requiring higher intellectual ability.



# The Way of the Individual

By A. J. LE WINE, Past Master of AMORC Miami Chapter, Florida



As our society grows in size and complexity, the area in which individual tastes and desires can hold forth continues to shrink. Modern methods of mass production dictate an ironclad policy of uniformity. Do you like your new car, new suit, or your new home? Rest assured there are thousands of cars, hundreds of suits, and literally dozens of new homes identical with yours. Our methods of production make this situation inevitable. Even the broken lens in one's eyeglasses can be replaced in a few minutes because eye defects have been classified and corrective lenses standardized. The only thing one can or will buy that is strictly individual and for him alone is his dental plate.

Films, plays, and books are built around standardized plots because according to statistics these threadbare situations, which neither succeed nor fail, draw a certain type of mind, and the number of those mentalities can be estimated in advance.

Early in the 19th century this standardization of material things was begun with the pistol having interchangeable parts. In rapid succession there came the standardized automobile, refrigerator, radio, television, clothing, and the myriad other products which comprise our daily objective life.

Early pioneers in these fields believed that more things for more people through mass production would eliminate the age-old specter of shortage and want. This has worked out well, for no shortage of goods exists in any field today for any length of time.

These pioneers, concerned only with producing consumer goods, can hardly be held responsible for subsequent results. We of today view the ugly fact that the *standardized mind, or lack of individuality, follows standardized methods and procedures.* This trend

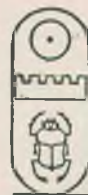
can only produce one result—mediocrity. As sure as mediocre goods follow standardization of methods, so mediocre minds will follow mediocre goods. This is inevitable since most mentalities today are concerned primarily with goods and for the most part are a step or two behind the goods.

There are signs of a Peaceful Revolution against the forces of uniformity, however. The do-it-yourself trend has deeper meaning than merely the economic manifestation which appears on the surface. The youth who rebuilds his jalopy into a custom-built car is crying out for individuality in one sector of his life at least. These are only straws in the wind, ripples on the sea, but they mirror the unrest which exists in a society where human beings are rapidly being catalogued and reduced to the status of a key punch-card to be filed with millions of other cards for future reference. Individuals do exist and must continue to exist even to perpetuate a system built around Uniformity.

Our modern system calls for individuals to pour new ideas into it. These ideas are formed into molds into which the "uniform minds" are poured. Psychology is the instrument by which the "metal of the mind" is measured and tested and its henchman (advertising) prepares this "metal" for the mold. Business and industry cry for individuals but want them only in limited numbers; the individual is the force behind the system, but makes a poor customer.

It is in the "field of our mind" that we should become individuals. Of necessity, we must wear the clothing, eat the food, and, in general, consume the same products as our neighbor, but we can remain individuals in our thinking.

Reach for the stars; you may grasp one! Ideas long forgotten are waiting for you. The world has need of them.







## Temple Echoes



**A**MONG the many letters of appreciation for the rare experience of an international convention was one from Frater Raymond Bernard, who in a special ceremony conducted at that time by the Imperator was made Grand Master of France. He writes: "After our journey and the wonderful days spent in San Jose, we can work here with a better understanding of the manner in which you work in your respective departments. Especially we can actually see each officer in his special occupation for the Order."

While in San Jose, Grand Master Bernard paid his respects to Soror Mary Le Brun, widow of Grand Master Clement Le Brun. Frater and Soror Le Brun joined the Order almost thirty years ago while living in Nice, France. It was there that they first met the Imperator and Soror Marty Lewis on an early trip to Europe. At that time one of their group, Dr. Hans Gruter, was made the first Grand Master of France. Later Dr. Lewis invited Frater Le Brun to come to the United States to be the Grand Master of this jurisdiction.

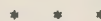


October continues to be the most popular month for rallies. London, however, chooses September and thus starts the parade in fine fashion. This year there were taped messages from the Imperator and from England's Grand Master. Also a lecture on Crystallography by a representative of the Science Museum in South Kensington and operatic selections by the well-known continental artist, Frater Conrad Jochem.



Australasia takes center stage in the October show, however, for there both New Zealand and Australia have large rallies planned. The Imperator will be featured on both programs.

In Sydney, the Arts and Entertainment Group of Sydney Chapter will contribute dramatically to the affair. Under the chairmanship of Soror A. Glasby, with Soror P. Bakker as secretary, the group was organized nearly a year ago. It is understood that the ritual drama *The Rite of Demeter* will be presented.



On August 25, Sydney Chapter celebrated its twenty-first birthday as an organization. Hosting a rally of international character in its majority year seems a commendable achievement.



And here is something special for the book: John O'Donnell is the present Master of Sydney Chapter! The last we heard of him was when his tomb in Baltimore was opened around 1932. He appeared there, you remember, as a young man of 36 in 1785 in his own ship the East Indiaman "Pallas" out of Canton, China. John O'Donnell Lodge of Baltimore should send a representative to Sydney to get the story of those intervening 144 years!



Auckland, New Zealand, Chapter attained the status of a lodge on September first. The future of the Order Down Under continues bright.



Let's not forget that Rocky Mountain Chapter of Denver, Colorado, has a rally scheduled for October 17 and 18. If you can't go to Sydney don't just stay at home, go to Denver!



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Maybe some of you who see the Rocky Mountain Chapter Bulletin before we do learned of Frater Elton Norwood's recital in time to attend. This was an opportunity not only to hear a talented pianist but also to swell chapter coffers. Frater Norwood very generously threw open his home and provided the program as his contribution. It is certain that in being generous he enriched his own experience as well as that of his listeners.

\* \* \*

In March, Luz de AMORC Lodge of Santurce, Puerto Rico, began construction of its own temple. During the intervening months members have taken pleasure in visiting the site to see their dream being brought into reality. Completion was hoped for by September, with October set as the month of dedication. An urn, containing important documents, will rest on the foundation stone. On it, a metal plaque will carry this message:

"This, our Rosicrucian Temple, is to serve as a beacon to illumine the path of many beings who have not yet found themselves and who are in great need of Peace Profound. Help to spread the happy realization and you will be contributing to the Divine Plan."

\* \* \*

John O'Donnell Lodge's interest in white elephants has been noticed here before. It's proving profitable—no price tags, no sales tax! If you see one and want it, pay what you like and lead it away. It's an easy way to acquire—and get rid of—elephants. Lodges and Chapters take notice, for white elephants are everywhere. Just round up a few and you're in business: a clock, a shell, a China teacup or old bronze bell; a beaded bag, ice skates, a harness buckle or a pearl hatpin; an inner tube, cuff links, a ring or a dried shark's fin. Anything and everything can be an elephant—and will sell!

\* \* \*

Abdiel Lodge *Messenger* of Long Beach, California, ran a Classified Column in August. It needs someone with an artistic and administrative touch for its Refreshment Committee. Also someone light of foot and deft of hand to do a scarf dance with a dust cloth. Unfortunately, the positions were open only

to local members—and immediately filled. Your lodge or chapter may have like needs. A similar ad may be effective.

▽ △ ▽

An editor's heart is always gladdened by letters from readers, but especially from those without the fold, so to speak—in this case, nonmembers. One such recently wrote: "I am eagerly looking forward to the next issue of the *Rosicrucian Digest*. It is always a pleasure to receive my copy of the magazine and to read with interest the many inspiring articles that help me in my daily living." We say, "thank you, and may your tribe increase."

▽ △ ▽

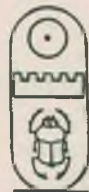
RCU Creative Writing Courses are really creative—and their wave length is considerable. During this year's session, a soror in Arizona "tuned in" on the classes in San Jose to get her inspiration for a short-story course she was taking in Tucson. Naturally, she used short wave.

▽ △ ▽

A month or so ago, the West Berlin *Telegraf* mentioned a recently-organized group called "Young European Orators." Particularly, it called attention to a young Irishman, Charles Oliver John Crawford, who had a hand in the group's founding and present activity. Born in Dublin and trained at Wellington College, Oxford University, and the College of Europe, Frater Crawford is a student of history. Since the latter part of 1956, he has been in Berlin, observing the parallel between what is happening there and the situation in the rest of Europe. His observations, which the *Telegraf* calls "well-thought-out and serious," will shortly be published in book form.

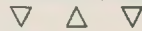
One book, *The Door Marked Malaya*, published by Rupert Hart-Davis of London within the past year, stands to his credit. During the war, Frater Crawford was stationed in Malaya for a considerable period. In a letter addressed to his Class Master, Frater Crawford expressed his thanks for a letter of counsel from the Imperator. It gave him, he wrote, the pattern for dealing with the present European situation.

▽ △ ▽





The United States Bureau of Indian Affairs, along with other bureaus of the Department of the Interior, issues Certificates of Superior Performance to department personnel for services beyond the requirements of the position. Soror Ruth Evelyn Parkhurst of Thomas Jefferson Chapter received such a certificate, being cited for developing and completing on her own initiative a research project into the laws and regulations relating to Indian Bureau roads. A substantial cash award accompanied Soror Parkhurst's Certificate of Superior Performance. She deserves citation as well for the excellent bulletin she edits for Thomas Jefferson Chapter.



The *British Journal of Medical Hypnotism* not long since carried an article on the extrasensory perceptions as the origin of hypnotic phenomena. It was written by Frater Dr. Mahmoud K. Muftic formerly associated with the Order's Cairo Chapter but now stationed in Palestine. In sending a reprint of his article for the Order's archives, Frater Muftic remarked that his opinions

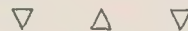
regarding the phenomenon of hypnotism were changed in revolutionary fashion by his Rosicrucian study, bringing him to conclusions radically different from those ordinarily held. These conclusions form the basis of his article.



Down in the Old Dominion State in Edinburg in Shenandoah County a few weeks ago, Frater C. Richard Rhinehart was proclaimed Citizen of the Week. His record proves him worthy of the acclaim. The recognition is gratifying because he is fairly representative of thousands of Rosicrucians throughout the world who are putting into practice in their home communities the principles learned in their Rosicrucian studies.



Some thirty members of the Allentown Chapter and Lancaster Pronaos in July made a journey to Ephrata and toured the historic Cloisters, thus paying their respect to those earlier Rosicrucians who played such an important part in the formative period of Pennsylvania's history.



## CHRISTMAS GREETING CARDS

OF UNTOLD

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The face of the 1959 Christmas card bears an illustration which warmly depicts the universality of Christmas. It is certain to stand out among others as both *different* and *appealing*.



Against a soft ivory background are figures representing the "four corners of the world." In their midst is a floating sphere, a silvery ball which at one and the same time is the earth, an ornament, a satellite, or the universe itself. Inside the folded card is an inconspicuous emblem of AMORC, combined with an appropriate verse which is universal in its application.

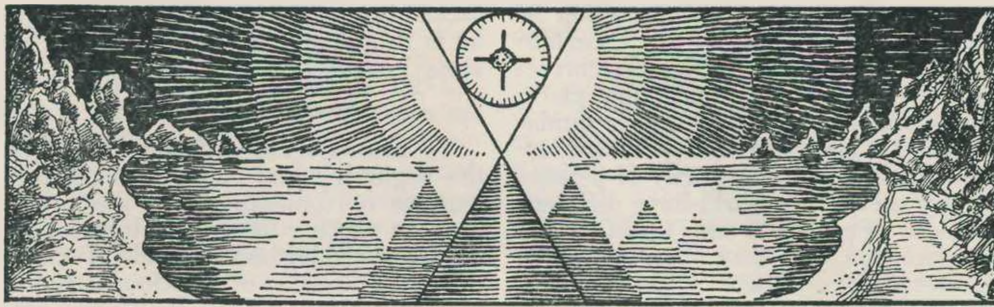


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## Comprehending the Incomprehensible

By DR. H. SPENCER LEWIS, F. R. C.

(From *Rosicrucian Digest*, March 1936)

Since thousands of readers of the *Rosicrucian Digest* have not read many of the articles by Dr. H. Spencer Lewis, first Imperator of the present Rosicrucian cycle, we adopted the editorial policy of publishing each month one of his outstanding articles, so that his thoughts would continue to reside within the pages of this publication.



OUR friends may feel that in attempting to solve the mysteries of life we are seeking to comprehend the incomprehensible, and that for all practical purposes it is a waste of time to try to lift the veil of obscurity and peer behind or through it.

But man is given to attempting to solve mysteries. He delights in being mentally checked in his invasion of the unknown, and with remarkable persistency and with the aid of divine revelation, he has throughout the ages penetrated the darkness of wisdom and has ascended mountain heights of illumination.

And, strange as it may seem, man has accepted many of the incomprehensible things of life as commonplace and believes that he understands them. He deals with some of these mysteries in such a practical, acceptable manner that he often deceives himself into believing that he understands what is not understandable and discerns that which can never be discerned.

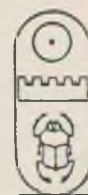
One of the several incomprehensible mysteries of life is that of time. Yet ordinary time is standardized in our daily affairs, or at least we think it is, and we accept the existence of it as something proved and fundamentally

established by nature. The truth is that time does not actually exist; it is one of man's own artificial creations.

Time and space cannot possibly exist in the comprehension of man, and therefore are not proved as existing in the universe as fundamentals. No one has ever been able to prove that there is such an element in our lives as time and yet we have allowed a fictitious standard, and, in fact, a group of fictitious standards of time, to be used as laws to regulate our affairs. We labor, live, operate, think, and carry on our affairs in accordance with these fictitious standards and often allow them to enslave us or draw us into critical situations and dire predicaments.

If anyone were to ask you right now as you are reading this matter what time of day it is, and you were to answer in accordance with your watch or clock, or a Western Union timekeeper, or a government signal, neither you nor any official of the companies nor any expert of the government could prove that the time indicated was correct or that there was any definite way by which the "time of day" could be established.

We may argue that time is a matter of establishment through recognition and universal or general consensus of opinion. We may argue that since the multitude or at least the majority of





persons in any country or section of the country agree as to a certain moment of the clock being the correct time of day, for that particular place, it is therefore established and is fundamentally a law. The fallacy in such arguments is that the majority of persons in any part of the world have different opinions in regard to time and that our governments and courts of law have different ideas. There is not the universal recognition and establishment of time as we think.

From the point of view of our consciousness, time is merely a conscious realization of duration. But the moment we analyze this we realize that time is constantly passing and that a moment of duration is in the past as rapidly as we are conscious of it or realize it. There can be no such thing as the future of time inasmuch as we cannot comprehend that which has not yet caused duration in our consciousness and since we only appreciate duration as it passes; time is constantly moving from nowhere into the past.

In the measurement of time, man has arbitrarily throughout the periods of civilization adopted methods to measure his consciousness of duration or his comprehension of it. Man cannot think concentratedly and with full realization of two separate things. The consciousness of man and his mental equipment for realizing his thoughts will not permit him to center his comprehension upon the words of this magazine and coincident with it be conscious and have a full realization of a piece of music that is being played, or of some words that are being spoken, or of some thought that is in the mind that is separated from the thought contained in the words being read.

With extraordinary rapidity the consciousness and realization of the mind can flit alternately or vacillate and swing from one conscious thought and realization to another until, like the jumping of the moving pictures on the screen from one still picture to another, the blending appears to give a continuous action and all of the separate pictures appear to be coincidental. But in the ultimate analysis it will be found that man can be conscious of only one thing at a time, despite the fact that his mind may jump from one

to another so rapidly that he believes he is thinking of several things at the same instant.

#### **Fourth Dimension**

To measure the difference between the beginning and end of the comprehension of something and the movement to another thought or impression, man has established methods of measuring the duration of consciousness, and the lapse of consciousness between impressions and this measurement he calls a measurement of time. Philosophically, the foundation of time is in a certain sense merely a fourth dimension that man has added to space. But this is not easily comprehensible either.

In order to find some immutable law of nature by which to measure time, man has chosen some of the movements that are observed in the universe, believing that any movement that is continuous and steadfast, regular and immutable in its principle, requires duration and therefore occupies time. Any one of these fundamental movements can become a yardstick for measuring time.

Perhaps throughout the world today the most generally used yardstick is the movement of the earth on its axis, or, in other words, the revolution of the earth. This revolution gives days, periods of months, and a cycle of movement which we call a year. By dividing the days into mathematically equal divisions, we arrive at hours, minutes, and seconds. By dividing the periods of the seasons, we arrive at units called *months*; by dividing the year we attempt to adjust the months into equal divisions of the year, and run into many snags.

Why should man have taken the revolution of the earth as a fundamental law of the universe? The earth is only one of a number of planets visible to us and each one of these planets has a different cycle of time for its motion. If the arguments of science are correct, that the universe is unlimited in space (another incomprehensible thing), and our sun and earth are only small parts of the whole universe, and if God and His omnipotent powers rule and control the whole universe, why is it that man has not found in some other truly universal motion a better yardstick for



his measurement of time? Certainly there must be one cycle, one fundamental law of motion somewhere in the universe that would apply to all the planets and all the beings that live on these planets.

If other planets are inhabited—and if there are many suns throughout the universe with their own planets revolving around them—then the revolution of our earth could mean nothing to the people on other planets, and their days, hours, and minutes would be different from ours, and ours would mean nothing to them. In other words, we would not be able to know the time of motions throughout the universe and judge the time of things in all parts of God's creation by the use of the *earthly* yardstick because this yardstick is a unique one differing from all others. It would be equivalent to a few men on the earth having watches that traveled the entire twenty-four divisions in fourteen hours instead of twenty-four, and their attempt to comprehend, regulate, and control the affairs of other people who had watches which required twenty-four hours to cover the twenty-four divisions.

### **Day and Night**

The only excuse science offers for our arbitrary adoption of the earth's motion as a measurement of time is that the earth's revolution causes our periods of day and night, and that daylight and nighttime as two periods of the cycle constitute a day. This being true, it would be consistent to say that a day begins at sunrise and continues until the next sunrise, giving us a daylight period and a nighttime period as one complete cycle called a day. But here again man's arbitrary methods of doing things and creating fictitious standards reveal themselves because throughout the civilized world, although the revolution of the earth has been generally adopted as the measurement of time, the beginning of the day is considered differently in different parts of the world by different groups of persons and by different applications of the realization of time.

Furthermore, in the scientific field we find there are three kinds of days, the solar day, the sidereal day, and the lunar day. Our calendar month is not

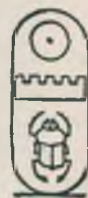
the same as the lunar month, for the lunar month centers itself around approximately twenty-eight days, while the calendar month can be from twenty-eight to thirty-one days long—an example of man's ridiculous ways of creating standards of measurement. On the other hand, the solar day is not the same length as the sidereal day.

However, the solar day has become a fundamental unit in astronomical practice and in most of the affairs of daily life. We measure this day by observing when the sun is directly at the zenith overhead in the locality where we happen to be, which makes the noonday different in different localities on the earth; and, of course, there are places where if a person walks but a quarter of a mile in one direction or the other, occupying watch-time of fifteen minutes, he finds that noontime is one hour earlier or later on either side of the line. It is possible for one house to be so situated that it can be eleven o'clock midday in one room and twelve o'clock in the other, or twelve in one and one o'clock in the afternoon in another room.

When we come to law courts and the legal question of time, we find there are two kinds of days, the natural day and the artificial day. The artificial day is often called the civil day. The natural day includes the twenty-four hours beginning at midnight and ending at midnight, and not beginning at sunrise and ending at the next sunrise.

On the other hand, in certain legal matters where a statute requires certain acts to be done within so many days, the law refers to what is called *clear days*, or, in other words, a number of intervening perfect days not counting the terminal days. If statutes of this kind make no reference to Sundays, then the Sundays are included among the number of days stated; whereas in some other statutes Sundays and holidays would be excluded and four days might become five or six in actual time. In certain forms of human activities there are so-called lay days which are divisions of the week and not necessarily periods of twenty-four hours.

Civil days, on the other hand, follow the old Roman law and begin at twelve o'clock noon and end at the following noon. Still there are civil laws which





describe a period of one day as meaning from sunrise to sunset. Such "days" therefore may be twelve or fourteen hours long or only nine or ten hours. In other civil and legal rulings where the obligation is made to pay money on a certain day, the law allows the period to be stretched up to midnight of that day, even if it had been otherwise figured as beginning at sunset of the preceding day. In such a condition, a day would be from thirty to forty hours long.

With certain religious sects, such as with the Jewish religion, the day begins at sunset and ends at the following sunset. In connection with certain lines of business a "day" is of a very short period. For instance, if an obligation demands a payment to be made to a bank the following day, it is implied that that day shall be the period when it is the most convenient for bank or place to be operating in a normal business manner. That would make the bank day from approximately ten in the morning to three in the afternoon, or only five hours long instead of twenty-four.

#### ***Time is Fictitious***

Thus we see that man's attempt to comprehend an incomprehensible thing, such as a fictitious condition called *time*, has led him into all sorts of predicaments and contradictions. There is no true standard in the universal laws

for such a thing as time since it exists wholly in the consciousness of man and not in nature itself.

It is little wonder therefore that man in attempting to comprehend a fictitious thing, residing only in his objective or outer consciousness, should resort to many strange methods of measurement and then find that this yardstick of measurement or standard of measurement does not suit all of his problems. He therefore changes the standards of measurement to suit the conditions and necessities. It is like having a yardstick of thirty-six inches made of rubber that can be stretched from thirty-six to forty or fifty inches to accommodate certain conditions, or squeezed and reduced to twelve or fourteen inches to meet other circumstances.

We see, therefore, that the so-called real mysteries of life such as the laws of God established at the time of creation and which operate in and through us are not as difficult to comprehend as the artificial, fictitious things of man's own mental creation. Man's consciousness and comprehension of things—including all the errors of comprehension and misunderstanding, all the particular theories and erroneous ideas—constitute the really great mysteries of life which must first be solved, and the errors and erroneous ideas eliminated, before man can begin to comprehend the so-called mysteries of the universe.



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Make up your mind to treat your school library as a "land of high adventure." Seek out new authors and books. Read poetry, if you have so far shunned it, and see if you are not missing something! Take down those big, fat encyclopedias and discover how exciting they can be. Keep up with the latest scientific experiments and discoveries by reading science and general-knowledge magazines.

FROM OUR YOUNG FOLKS LEAGUE, *The Illustrated Weekly of India*, Bombay. (January 4, 1959)



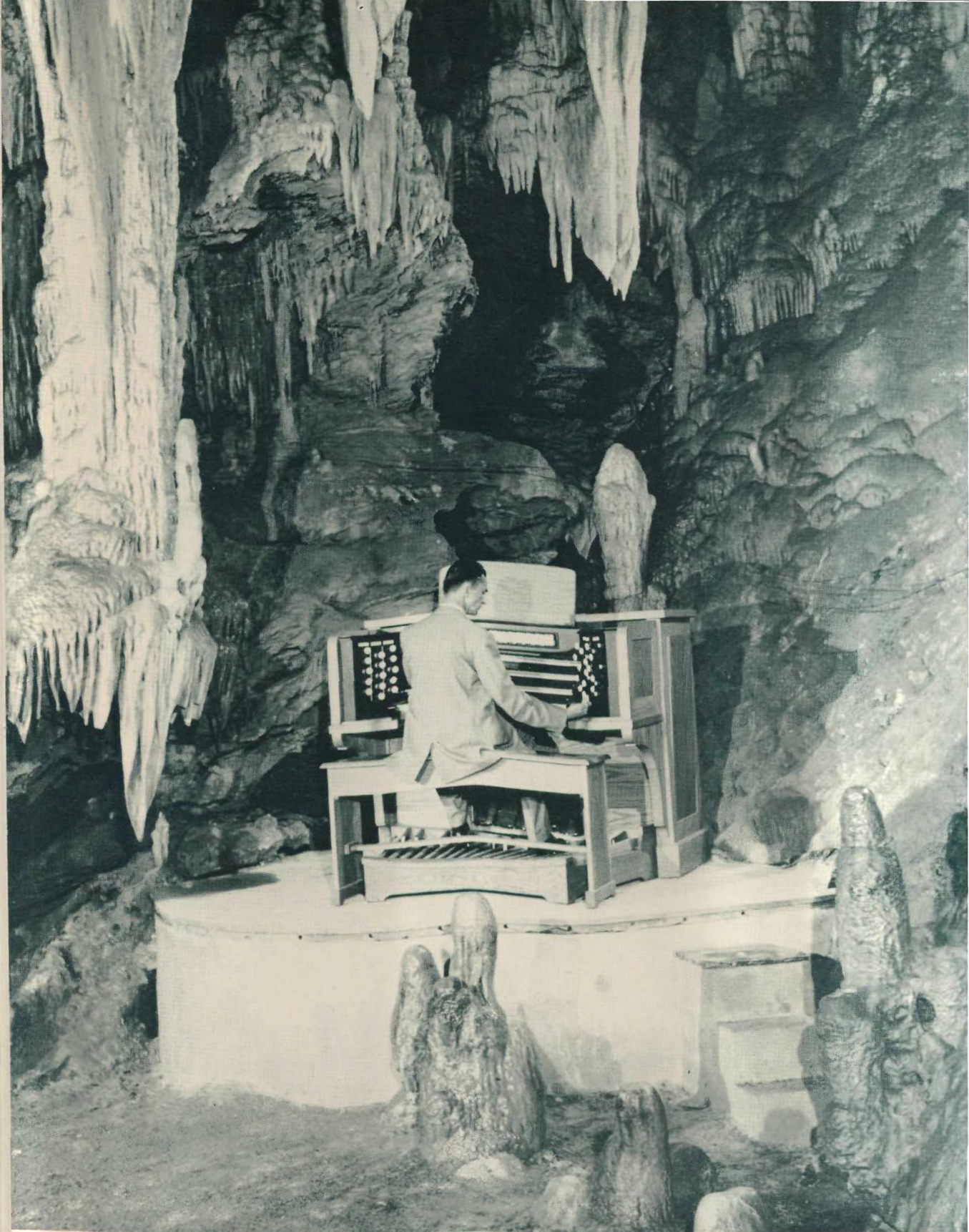


#### WHERE CALAMITY STRUCK

In A.D. 79, the volcano Vesuvius in Italy suddenly erupted and rained down upon the ancient city of Pompeii small stones, cinders, and ashes to a depth of eighteen to twenty feet. All buildings were incased with the debris of the eruption. Human beings who tried to flee were overcome by the fumes. Their bodies were preserved in the ashes until modern-day excavators discovered them. Above is one of the figures found in the well-preserved streets of Pompeii.

*(Photo by AMORC)*





### THE STALACPIPE ORGAN

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—By Courtesy of Luray Caverns Corporation



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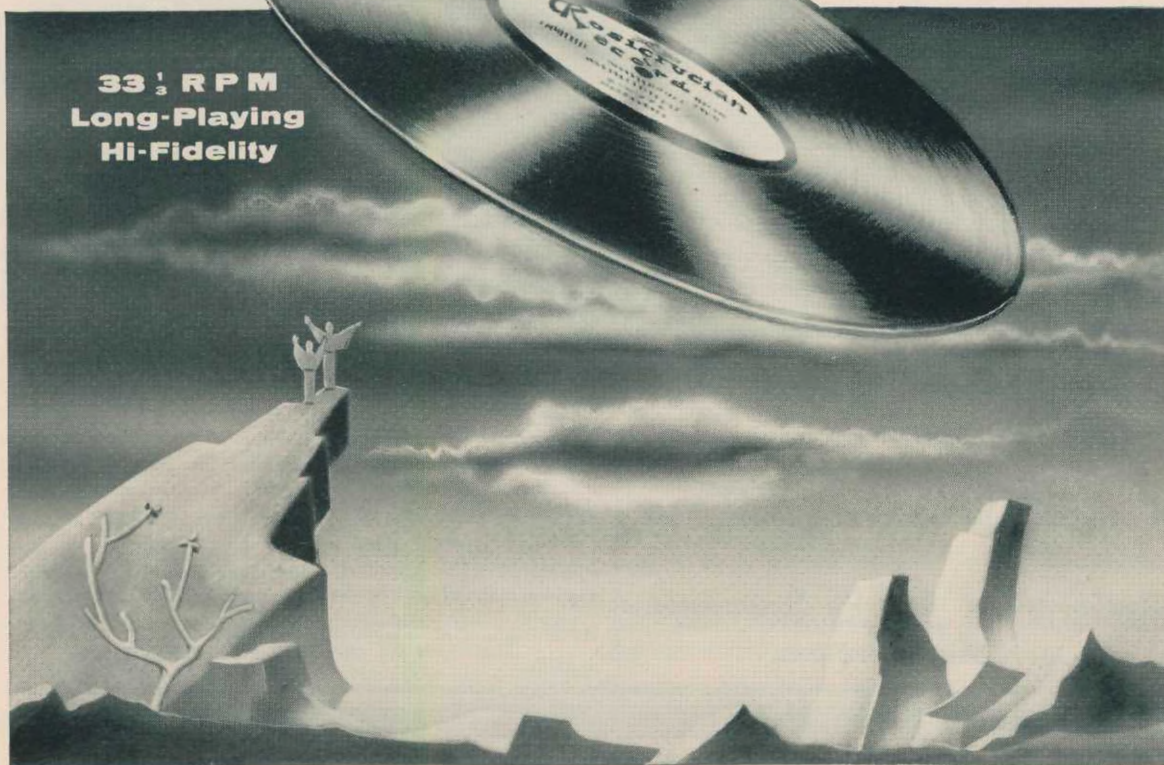
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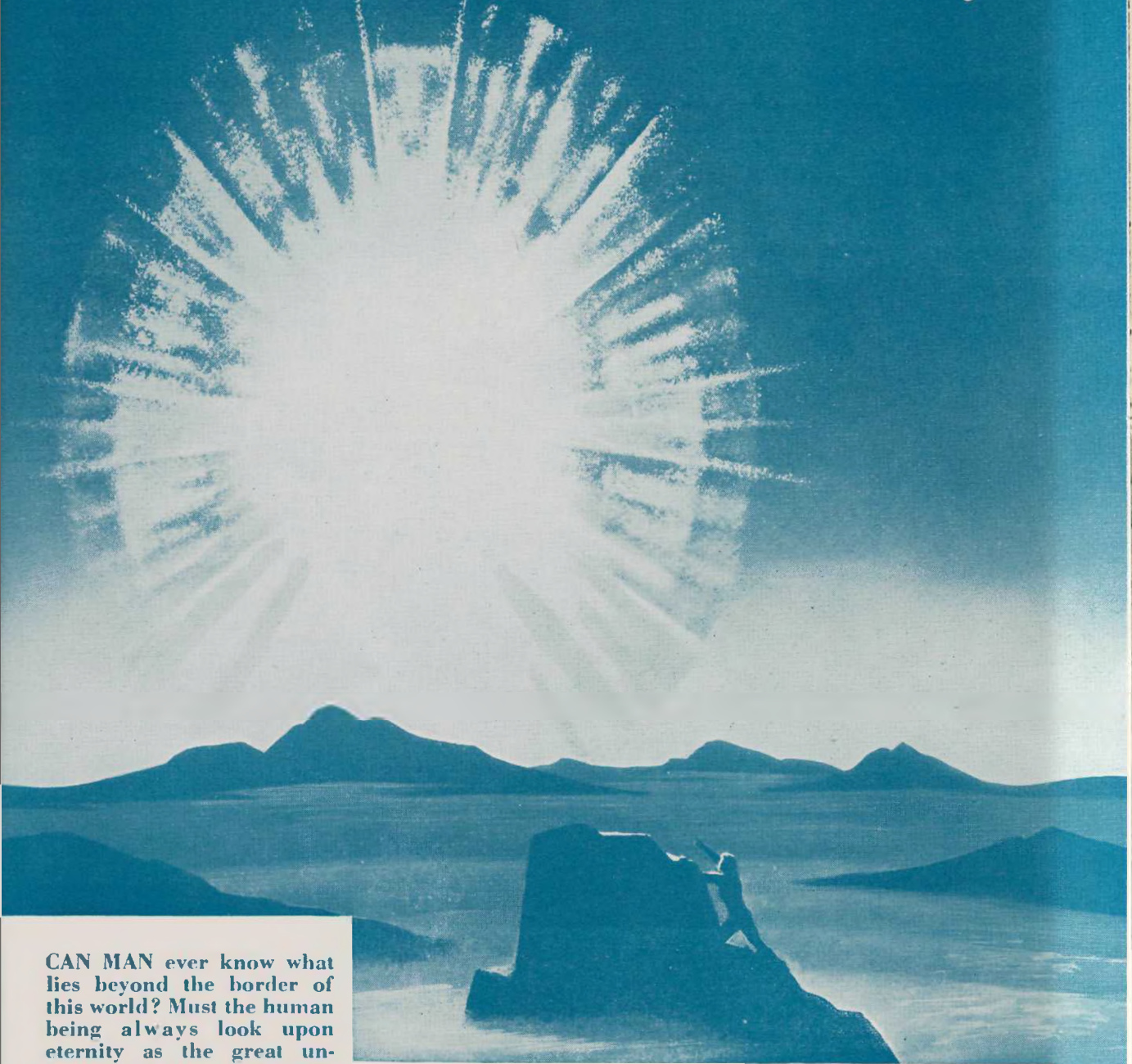
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# What OCCURS AFTER DEATH?



CAN MAN ever know what lies beyond the border of this world? Must the human being always look upon eternity as the great unknown, a vast precipice, toward which he is being drawn by the incessant swing of the pendulum of time? Is there a way to be assured that the prophecies of a sublime after-life are true, and not the honeyed words of a soothsayer? In the course of human experience, have there ever been any who have truly experienced a glimpse behind the veil? You, like thousands of other men and women, have pondered over this stupendous question. You, too, have wondered—is there an answer?

## ACCEPT THIS FREE MANUSCRIPT

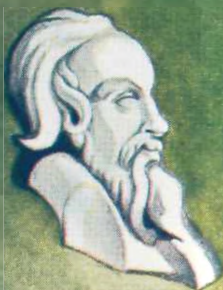
The Rosicrucians have accumulated the strange experiences of intelligent persons pertaining to this mystery. In the FREE discourse "What Occurs After Death," the questions are answered in a startling manner. It is NOT a thesis on spiritism. We have never made an offer of such astounding value before. Merely subscribe to this helpful, interesting publication, the *Rosicrucian Digest*, for six months for only \$1.90 (14/- sterling), and this manuscript will be sent to you in addition to the six-months' magazine subscription.

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